**Topic**

# Socio-Cultural Changes In Potohar Region, A Case Study Of Village Noor Pur Syedan

**By**

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سکوں محال ہے قدرت کے کارخانے میں ثبات ایک تغیّر کو ہے زمانے میں

**علامہ محمد اقبال**

# Dedication

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*I dedicate my thesis to my respectable father who supported me in every walk of life.*

*And dedicated my loving Mother,*

*I also dedicate the work to the students of social science and to the people who are in favour of productive and positive change in their society and culture and differ from distortion.*

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**Syed Ali Akbar**

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# CHAPTER 1

## INTRODUCTION

Man is a social animal a very famous quote of Aristotle. He lives in groups. His life is a chain of struggle. He has to fight and struggle hard to protect, to survive and to progress himself. He act and perform different roles in society. Human being cannot live without any relation with one another in society. Human society includes five basic institutions – Family, Education, Religion, Economy and Politics. People being tied in relations share and cooperate in their routine life. Dead organs do not have these kinds of qualities. Human society is always in position of evolution and development. It can migrate from one place to other and change its social structure of life with the passage of time due to different sources. Human society has a structure and body. Its institutions play their role as organs perform in any alive body for its function. Society is a group of people that functions to serve people. According to Machiver "society is the system of social structure upon which our life is dependent". How much a society has socially changed, by studying basic social institutions one can get facts and an unambiguous picture of the society.

Culture is the totality of learned socially transmitted customs, knowledge, norms, material, objects and behavior. It includes the ideas, values and artifacts of groups of people. Cultural values are collective concepts of what is considered good and desirable or bad and undesirable in a culture. Human culture encompasses two types - material culture and non-material cultural. Material culture includes food, shelter, and clothing while non-material culture consists of norms, values, beliefs.

> Taylor defined culture as "Culture taken in its wide ethnographic sense is that complex whole which includes knowledge, belief, art, morals, law, custom, and

any other capabilities and habits acquired by man as a member of society".[1] The condition of culture among the various societies of mankind, in so far as it is capable of being investigated on general principles, is a subject apt for the study of laws of human thought and action.

(Edward B. Taylor; 1871)

"Culture has two categories, one is material culture and the other is non-material culture. Prior includes tangible things like food, shelter, clothes etc and the later consists of ideology, feelings, tradition, ceremonies, and it also includes religious beliefs, norms, values etc."[2]

(Abdul Hameed Tiga; 2008)

Since the formation of human society changes have constantly been taking place. Some people think changes either beneficiary or harmful, are the result of intentional struggle. While the other believe that changes are not brought by any intentional effort but are, actually, the phase of time and take place by all means. In his "Social and Cultural Dynamics" Pitirim Sorokin stresses that the moving spring of the pattern of change is located in the cultural system itself. According to him:

"It is the nature of a socio-cultural system to change, because change is the law of life".[3]

(Pitirim Sorokin; 1957)

"Social and cultural change is always occurring in every society, regardless of whether or not it is apparent. In the last century, change has become particularly evident because the pace at which it occurs has speeded up enormously".[4]

(Elizabeth M. Almquist; 1978)

Khalil Gibran also believes that change is the law of life and change is a cycle that continuously keeps on going. He was of the view that change had to be in the social and cultural life of people and elders could not resist the change. He considers that our sons are not our sons but they are the progeny of the age they live in. We cannot force things upon them but through love and affection we can

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[1] Tylor, E. B. 1871. Primitive Culture, Murray Inc. London, UK. 1 p.

[2] Tiga, A. H. 2008. *Principals of Sociology*. Nadeem press Lahore. Pp 190-191.

[3] Sorokin, P. 1957. *Social and Cultural Dynamics*. pp. 630-46

[4] Almquist, E. M. 1978. *Sociology Women Men & Society*. West Publishing co. US. 108 p

> transmit norms and values to them. “Your children are not your children. They are the sons and daughters of life’s longing for itself. They come through you but not from you, and though they are with you, yet they belong not to you. You may give them your love but not your thoughts. For they have their own thoughts. You may house their bodies but not their souls, for their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams. You may strive to be like them, but seek not to make them like you. For life goes not backward nor tarries with yesterday.[5]
>
> (Khalil Gibran; 1923)

If we look at a human society or even a small community, we see their life style is changed within two or three decades. Socio-cultural is the mixture of the matters related to society and culture. The term change is used in the study of history, economics, and politics, and other sciences, the concept of social change implies measurement of some characteristics of certain group of individuals. While the term is usually applied to changes that are beneficial or harmful for the society, it may result in negative effects or consequences that undermine or eliminate existing ways of life that are considered positive. Social change is a phenomenon which is constant in the society. Changes occur in the society always either in positive or in negative ways. It may refer to the perception of social progress or socio-cultural evolution. Social change may be driven by cultural, religious, social, economic, scientific or technological forces. The result of socio-cultural change can be extracted through assimilation, diffusion, acculturation or amalgamation of the cultures and cultural taints. For example, end of the last ice age led to the invention of agriculture, which in its turn brought about many cultural innovations.

> Dalton stated in this regard that “The transformation sequence we call modernization is an interaction process in two senses. Not only do economic and socio-cultural activities and relationships interact, but also old economic activities, social relationships and cultural practices change in reaction to new ones.”[6]
>
> (George Dalton; 1971)

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[5] Gibran, K. 1923. *The Prophet*. Children chapter 4.

[6] Dalton, G. 1971. *Economic Development and Social Change*. The Natural History Press New York, USA. pp 26-29.

Some of the changes through which Aboriginal people are confronting today may be the direct or indirect result of industrialization and the commercialization of agriculture. Now-a-days, village folks, instead of purchasing their local needs locally, purchase from distant markets so that the inter-linkage which formerly existed between the different castes in the village is no more.

The present study was conducted to explore the time scale study of socio-cultural change. The study explores the perception of people of the village and that what agents are influencing the community towards social and cultural change.

## 1.1 STATEMENT OF THE PROBLEM

The study was designed to explore the socio-cultural change of a village. Change is a continuous process that takes place in every society with the passage of time. Social change is a phenomenon as old as civilization itself. Throughout the ages of recorded history, people have had to adjust to new ways, methods, tools and practices. Technological inventions led to rapid socio-cultural changes. The researcher emphasized on physical and psychological impacts on the lives of the people due to socio-cultural changes that have occurred in the village over a period of 25 years. The gap of 25 years was selected because in the village people told the researcher that things have changed in last 20 to 30 years enormously. Researcher selected 25 years to investigate socio cultural changes before and after the time because researcher has those people that have opted changing socio cultural life of the village. The study investigated the sources of those changes that have shaken the old socio-cultural system of the village. The researcher also explored for the causes how people interacted with one another and accepted those changes. Moreover, information is gathered regarding the attitudes and behaviors of the community. Similarly the study has also focused on the current positive and negative socio-cultural changes taking place. Whether people have been or not been able to maintain balance between their old culture and the changes brought about by modern era. This study is confined to entire village of Noor Pur Syedan. Data is collected through interrogation, participant observation techniques etc.

## 1.2 OBJECTIVES OF THE RESEARCH

1. To conduct a time scale study of socio-cultural change.

2. To explore the sources of change and their implications on daily life of the people.

3. To explore the perception of youth and old age people about changes occurred over the course of time.

## 1.3 LITERATURE REVIEW

In his book "Dimensions of Social Change in India", Sirinivas (1977) stated "individuals do not exist in isolation: their thoughts, attitudes and actions are inextricably interwoven with the thoughts, attitudes and actions of the after members of the group. A member of the group depends on other members for his view of the world and for his standards of right and wrong. Socialization consists in making an individual internalize the norms and ideals of his group and it continues throughout life. As a result, personality changes take place to a greater or less extent on the basis of successive experiences, within the framework of the social norms of the group. But when the social norm itself changes and the innovation is adopted, social conformity operates to bring about a change in the members of the group. Changes which were previously opposed will be accepted".[7]

Keesing (1963) analyzed a number of acculturation situations and generalized that the areas of culture that tend to be resistant to change are those pertaining to basic survival, security, integrity, value, and problem solving. Specifically, he found the more conservative aspects to be those having to do with psychosomatic conditioning, communication, primary group relations, prestige status maintenance, territorial security, and religious security. He found that not only were these areas resistant to change but if change should be forced it would be with maximum disturbance and tension.[8]

Sharma (2001) explained about social change in his book "Changing Modern Society". He writes "social change inevitably involves tensions, maladjustments and often regression society which react with emotional resistance to any departure from ingrained habits of thought and action.

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7 Srinivas, M. N. 1977. *Dimensions of Social Change In India*, Allied Publishers India, 396 p.
8 Kessing, F.1963. *Cultural Anthropology: The Science of Custom*. Holt Reinhart and Winton New York. 400 p.

There is a lot of literary delineation of the double-bind, particularly operative in the middle-class set-up, which tries to accommodate the new 'ideals' of progress".[9]

"The study of social change and acculturation has become over the last 35 years one of the anthropologist's major activities. Until quite recently the American Indians and African and Latin American Societies and cultures have been the locus of most social change and acculturation studies. The American Indian studies have tended to focus on the overwhelming effects that white American society has had on tribal groups. The African studies have tended to focus on the direct and indirect political effects of European incursions. The study of acculturation in Latin America has emphasized the initial effects of Hispanization, the destruction of indigenous Indian society, and the emergence of complicated new patterns of culture. These studies have taken a total system view of the societies in relation to overwhelming political, economic, and social power which were directly or indirectly applied to indigenous societies. The American Indian studies have illustrated how persistent indigenous patterns have been and to a large extent how effective American Indians have been in the face of often overwhelming pressure, in maintaining many of their indigenous patterns. In Africa by and large the studies indicate that in the political realm the Africans have adapted European institutions to their own political ends."[10]

"Sometimes, however, interdependence is an important mechanism for social change. Because each institution affects and is affected by the others, a change in intends to lead to change in the others. Changes in the economy lead to changes in the family, changes in religion lead to changes in government (politics). For example, when years of schooling become more important the hereditary position in determining occupation, hereditary position will also be endangered in government, the family, and religion."[11]

Singh and Mathur (1969) worked on social structure of the Madiga of Telangana, a scheduled caste of Andhra Pradesh in terms of "the trends of change in a community". He considered the

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9 Sharma, A. 2001. *Changing Modern Society*. Mittal Publication New Delhi. 24 p.
10 Singer, M. and Cohn, B. S. 2007. *Structure and Social Change in Indian Society*.
11 David B. Brinkerhoff. Lynn K. White. S. T. Ortega. 2007. *Essentials of Sociology*. Wadsworth Publishers Belmont California.78 p

features of social structure that is devoted to family, kinship, endogamous and exogamous groups, satellite castes, and, and authority. He also remarked at different places, an explicit consideration of change. The author finds the Madiga's position "well defined and significant in the scheme of village life in Telangana. Their acceptance of a low social and ritual status has offered to them a basic minimum of security, and that is perhaps why their revolt against the established social order has neither been strong nor persistent".[12]

He stated about the change and transition of family system: "Today, extended family patterns are found in Latin America, Africa, Asia, and some parts of Eastern and Southern Europe. With the advent of industrialization and urbanization, maintaining the extended family patterns becomes more difficult. Increasingly, young people move from rural to urban areas in search of employment in the industrializing sector of the economy. At that time, some extended families remain, but the nuclear family typically becomes the predominant family form in the society."[13]

Bells (1968) pointed out the different functional subsystems of the society. He said that one can tell the intellectual system is the guardian of traditional values and has been responsible for as one of the main integrative functions of the society. But in the future as a source of innovation and as a bearer of change, it begins to replace "the economy" in carrying out the "adaptive" functions of the society. The question is whether the intellectual system is capable of carrying such double burden of being both integrative and adaptive.[14]

Machiver and Page (1965) have mentioned that mechanization has brought about drastic changes in social values and societies. For example, the profound changes which have occurred in the society life and status of women in the industrial age. Industrialism destroyed the domestic system of production, brought women from the home to the factory and the office, differentiated their tasks and distinguishes their earnings. Men grow more devoted to quantity to measurement

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[12] Singh, R.T. and S. Mathur. 1969. *The Madiga: A Study in Social Structure and Change. Ethnographic and Folk Culture Society*, Lucknow. U.P. 144 p.

[13] Kendall, D. 2006. *Sociology In Our Times: The Essentials*. Ninth edition. 436 p.

[14] Bells, J. 1968. *Social Psychology*.The Felon Prentice Hall Inc New Jersey. 173 p.

then to appreciation. The mechanistic outlook explains life itself in behaviorist terms, as a series of predetermined responses to successive stimuli.[15]

Keesing (1958) has stressed on the important role, which is played by the leaders in bringing about social changes. So far as the acceptance or rejection of social change is concerned, it cannot be over looked. As Sanders puts it, "community may be characterized by this way its leaders, who are responsible for deciding about matters of joint concerned, react to social change as they try to establish what to them seems as equilibrium." His views are important for conditions obtaining in our country. Our rural communities are still in a stage where they look up to an individual leader or a group of leaders to make decisions for them for various questions of the community interest. However, the leadership as a variable seems to be overemphasized.[16]

Moor (1963) according to him social change is not a uniquely modern phenomenon. Some kinds and degrees of change are universal in human experience. The seek of contemporary change is not totally illustrated but it can be exaggerated, as when we pass a much slower moving auto on the road and it seems to be standing still.[17]

Culture is the mixture of material and not material objects that are commonly share by people of a community or society. "Culture is the total way of life shared by members of a community. It includes not only language or values but also technology and material objects".[18]

Naylor (2001) defines that change is a necessary part of culture whereby groupings and individuals adjust or alter their beliefs, behaviors, and material and socio-cultural productions. If humans and their cultures are to survive, they must adjust to the constantly changing environments. Change for humans is basically a culture process, and this means it is part of the truth that all individuals learn as members of culture groups. All the members of culture groups

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[15] Maciver, R. M and Page, C. H.1965. *The Challenge of the Passing Years*. George Marshall (Ed.), Oxford University Press.765 p.

[16] Keesing, F. 1958. *Cultural Dynamics and Administration*. The Ronald Press Company, New York. 287p.

[17] Moor, W. E. 1963. *Social Change. Prentice* Hall Inc. New York. 553 p.

[18] David B. Brinkerhoff. Lynn K. White. S. T. Ortega. 2007. *Essentials of Sociology*. Wadsworth Publishers Belmont California.

share ideas, behaviors, and material and socio-cultural products that serve to distinguish them from others and understanding of them contributes to structural study of culture change in an anatomized way in a community.[19]

Barnett (1953) stated that the processes of culture change, which refer to the actual social mechanisms by which the change takes place. The basis of all culture change is located in changes in the attitudes and behavior of individual members of society. He focuses upon the "Individual innovator in a society and analyzes the cultural conditions that stimulate him to innovate, the incentives that motivate him, and the mental processes he experiences in innovation." In this study Barnett also treats the basic innovative process in terms of recombination, identifications, substitutions, etc., in mental configurations. He finds those who accept innovations are likely to be individuals who are dissident, disaffected, or resentful.[20]

Bernard (1995) defined in his essays, the effects of modern technology on non-western cultures. He said "inventions can be either deliberate or unintentional. Although intentional usually receive the most recognition, over the long run, unintentional inventors have probably had the greatest impact on cultural change. Because they are not bound by conventional standards, many inventors and innovators tend to be marginal people living on the fringes of society". It's recognized that the majority of cultural features found in any society got there by diffusion rather than invention.[21]

Sanders (1953) analyzed a number of acculturation situations and generalized that the areas of culture that tend to be resistant to change are those pertaining to basic survival, security, integrity, value, and problem solving. Specifically, he found the more conservative aspects to be those having to do with psychosomatic conditioning, communication, primary group relations, prestige status maintenance, territorial security, and religious security. He found that not only

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[19] Naylor, L. L. 2001. *Culture, Man and Nature*, Harcourt Brace College Publishers, University of Vermont, London. 264 p.
[20] Barnett, H.G. 1963. *Innovation: the Basis of Cultural Change. International Encyclopedia of the Social Sciences*. McGraw Hill, New York. 555 p.
[21] Bernard, H. 1995. *Technology and Cultural Change. A collection of thirteen essays*. Prospect Heights, IL: Waveland Press, Washington. pp 368-370.

were these areas resistant to change but if change should be forced it would be with maximum disturbance and tension.[22]

Barnett (1963) concluded the processes of culture change, which refer to the actual social mechanisms by which the change takes place. The basis of all culture change is located in changes in the attitudes and behavior of individual members of society. He focuses upon the "individual innovator in a society and analyzes the cultural conditions that stimulate him to innovate, the incentives that motivate him, and the mental processes he experiences in innovation." In this study Barnett also treats the basic innovative process in terms of recombination, identifications, substitutions, etc. In mental configurations he finds those who accept innovations are likely to be individuals who are dissident, disaffected, or resentful.[23]

Murdock (1970) has seen that "how culture changes". "It is a fundamental characteristic of culture that, despite its essentially conservative nature, it does change over time and from place to place". From the point of view of cultural change however, actual are observable behavior persistently divides from established culture habits in any direction, it results in modifications first in social expectations, and then, in customs, beliefs, and rules. Gradually, in this way, collective habits are altered and the culture comes to accord better with the new norms of actual behavior.[24]

Haviland (1996) stated that "All culture changes over time although not always as rapidly or as massively as many are doing today. Changes take place in response to such events as environmental crises, intrusion of outsiders, or modification of behavior values within the culture."[25]

There are certain norms mores and values that become hurdle in social and cultural change. Sabeeha Hafeez narrated after her research in her book "*Purdah* (wearing of veil) and convention

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[22] Sanders, I. T. 1953. *The Community*. Ronal Press. New York. 157 p.
[23] Barnett, H.G. 1963. *Innovation: the Basis of Cultural Change. International Encyclopedia of the Social Sciences*. McGraw Hill, New York. 555 p.
[24] Murdock, G. P. 1970. *Social Structure*. The Macmillan Company. New York. 209 p.
[25] Haviland, A.W.1996. *Cultural Anthropology*. Harcourt Brace College Publishers; University of Vermont. UK. Pp 30-37.

regulate the girls aspirations for education or the possibility of their confinement to home for household work. 'I have passed primary from the local school. I want to study more but my father tells me that acquiring education is not desirable for me now. How can I?' declared a young girl from the *sardar*'s family. Her father added: 'I am helpless as far as convention is concerned. It is not in our tradition to educate our girls'. With the result they spend their childhood working at home."

Steward (1955) gave the idea of levels of socio-cultural integration which is about culture change only in the sense that there do appear to be phenomena which cannot be explained by any other frame of reference. He defines "Any aspect of culture, economic, social, political, or religious has different meanings when viewed in terms of its national functions and its special manifestation in different subcultures. The individual's participation in culture is of a somewhat different order at the family, community, and national levels". In this article author added that in the development of the individual, they are among the earliest learned and most deeply ingrained attitudes. This presumably is why behavior which functions on a family level is the most difficult to change in a changing culture.[26]

Sorokin (1962) emphasized on the social and cultural change that cuts across conventional distinctions between the social and cultural aspects of social systems. "Cultural changes require social actors and social change is likely to have cultural counterparts. However, changes in certain cultural subsystems, for example, language, the arts, and perhaps theological or philosophical systems, may be viewed in virtual abstraction from concrete human behavior".[27]

Preston (2000) concluded that socio-cultural change is the systematic study of variation in social and cultural system. There are inherent methodological problems of identification and measurement of change, and rarely does one cause produce effect. All societies are involved in a

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[26] Steward, J. 1955. *Levels of Socio-Cultural Integration*. The Study of Changing and Complex Societies. Green Hills Publisher, London. pp 495-496.

[27] Sorokin, P. A. 1962. *Social and Cultural Dynamics*.4 Vol. Bedminster Press, Totowa, N.J. 366 p.

process of social change; however, this change may be so incremental that the member of society is hardly aware of it. People living in very traditional societies would be in this category.[28]

Sahlins (2007) defined the socio-cultural evolution in his work of "evolution and culture". Modern approaches to socio-cultural evolution include neo-evolutionism, sociobiology, theory of modernization and society. He explains "Societies exist in complex social i.e., with natural resources and constraint environments, and adapt themselves to these environments. It is thus inevitable that all societies change. Specific theories of social or cultural evolution are usually meant to explain differences between coeval societies, by positing that different societies are at different stages of development. Although such theories typically provide models for understanding the relationship between technologies, social structure, or values of a society, they vary as to the extent to which they describe specific mechanisms of variation and change".[29]

## 1.4 SIGNIFICANCE OF THE RESEARCH

This research is conducted about culture and social change. It would help for forthcoming researchers as milestone of basic and secondary research. It is also expected that the conducted study will provide valid and reliable understanding of the social phenomenon with the prism of Anthropology which helps policy makers of cultural heritage and cultural change to set their goal and strategies. This research would definitely highlight socio-cultural problems of the area, this definition of problem would further lead to the solution of the problems faced by the village concerns.

## 1.5 LOCALE

The village Noor Pur Syedan was the locale selected for the research. The village Noor Pur Syedan is situated at G.T road about 2 km away from the city Sohawa that is a tehsil of district

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[28] Preston, C. 2000. *Nagle College, for Society and Culture Inservice.* Social Continuity and Change and Social Theory. Martyn And Miller Press, Chicago. 39 p.

[29] Sahlins, M.D. 2007. *Evolution and culture*, University of Michigan Press.355 p.

Jhelum. Noor Pur Sydan was founded by a Sufi saint named Syed Nooran Shah known as *Haji Baba*. The village is utterly surrounded by some other tiny villages.

## 1.6 METHODOLOGY

Methodology is the total framework of a research project. This includes various stages and phases of the exercise of the data collection, nature of data collection and selection of tools of data collection.

### *1.6.1 RESEARCH DESIGN*

This study was conducted by using the qualitative and quantitative research methods. In which things are interpreted qualitatively for example to study any phenomenon in depth. There are four experimental research designs in anthropology; True Experiments, Quasi Experiments, Natural Experiments, and Naturalistic experiments. But this research design was natural experimental design.

### *1.6.2 TOOLS/ TECHNIQUES*

Different qualitative tools and techniques were used as a source of data collection. Following tools were used in the research by the researcher.

### *1.6.3 SAMPLING*

The method of sampling is extremely important for research because it saves the researcher's time and likewise provides adequate and necessary information.

> "A sample can yield information that is just as accurate as or conceivably even more accurate than, information received from a survey of the entire population assumes a carefully drawn sample".[30]
>
> (Kathleen Bailey; 1994)

The researcher took in-depth interviews. These all interviews were conducted in the village Noor Pur Syedan at the residence of each respondent. The researcher used stratified random sampling

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[30] Bailey, K. D. 1994. *Methods of Social Research 4th edition.* Free Press Publication. New York. 86 p

and divided Noor Pur Syedan into 5 strata. The researcher selected thirty respondents from all five *mohallas*, six respondents from each through purposive sampling technique. The researcher took 8interviews from female members and all of them were the representatives of different age groups, different class, different marital status as well as diverse qualification.

Researcher used simple random sampling in socio-economic census in this locale of study. The researcher took total sixty house hold interviews randomly. These sixty socio-economic census forms helped to take basic information about the community.

### *1.6.4 RAPPORT BUILDING*

Rapport building is the core of qualitative research. Rapport building is very important to make the people of any community familiar to the extent of sharing their views and thoughts with the researcher, which they usually don't disclose in front of strangers. Rapport building helped the researcher to maintain friendly and trustworthy relationships with community members before the administering interview guide or socio-economic census in the initial stage of the field work.

### *1.6.5 PARTICIPANT OBSERVATION*

Participant observation is a vital method of data collection in field research. It requires the researcher to act in the environment of the field as people experience in their daily routine of life. Broislaw Maliowski did his work in Trobriand Islands in the Indian Ocean before the First World War for three years He stayed there and invented this method since then this method is considered part and parcel in the data collection in qualitative researcher.

> "Participant observation involves immersing yourself in a culture and learning to remove yourself every day from that immersion so you can intellectualize what you've seen and heard, put it into perspective, and write about it convincingly. When it's done right, participant observation turns fieldworkers into instruments of data collection and data analysis."[31]
>
> (Russel Bernard, 2011)

[31] Bernard, H. R. 2011. *Research Methods In Anthropology: Qualitative and Quantitative Approaches.* Fourth edition. Rowman Altamira Publisher. 258 p

> "The goal for design of research using participant observation as a method is to develop a holistic understanding of the phenomena under study that is as objective and accurate as possible given the limitations of the method"[32]
>
> (Kathleen and Billie; 2002)

Researcher participated in their daily life activities. At the same time the researcher also observed their some of the day to day activities and collecting all the relevant information and details about them. The objective of the whole exercise was to understand the community's perspective towards the socio-cultural change. Researcher documented his observations on daily basis. He participated in birth, marriage and death ceremonies in the village and in *Oras, Khatam, Melaad, Majalis* and tried to viewed them in anthropological perspective.

### *1.6.6 KEY INFORMANT INTERVIEWS*

> "A key informant interviewing is an integral part of ethnographic research. Good informants are people who you can talk too easily, who understand the information you need".[33]
>
> (Pelto; 1970)

Key informants are people who possess knowledge about past of their society, the dynamics of their present community life and can be depended on for providing the clear picture of their society. Anthropologists select key informants as they are source of information on various topic of the locality i.e. history of the people, kinship and family organization, economic system, political structure, religious beliefs and practices. The researcher used four key informants to get information about the history of community as well as structure and dynamics of events in the community.

The researcher selected following key informants:

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[32] DeWalt, Kathleen M. & DeWalt, Billie R. 2002. *Participant observation: a guide for fieldworkers*. Walnut Creek, CA: AltaMira Press. 92 p.

[33] Pelto. 1970. *Anthropologist research: structure of inquiry.* Cambridge: Cambridge University Press.

- Syed Habeeb Ullah Shah was selected as key informant when the researcher started his field work. He is 75years old. He has 2sons and 4daughters. As he was born in occupied Kashmir therefore he was aware of the history of the village and he remembered all the historical, religious and cultural events of the *Baradri* in evolution.

- Syed Sarwar Hussain Shah is another key informant of the researcher. He is 85years old. He has 3sons and 3 daughters and one of his sons was working abroad in America and another is in Korea. Although his mother tongue was Hindko but he likewise is very good at Urdu therefore he conveyed information in proper and better way. He has very good memory and remembered all the events of the *Baradri*. He is one of those who came to Noor Pur Syedan at initial stage of habilitation. He is proved to be very informative and knowledgeable person.

- Syed Gulam Ahmad was 78years old. He had worked as headmaster in Azad Kashmir in a middle school. When the researcher was conducting the field research, he was teaching in Punjab College Sohawa. He helped me in selecting respondents for in-depth interviews because he was aware of all the people of the village and has very good relationship with them. Because of him the researcher's rapport was also improved and people give him information without any hesitation.

- Nadir Ali Kazmi is 25year old. He has done bachelor's degree. He assisted the researcher in collecting socio-economic information of the people of Noor Pur Syedan. He also gave company the researcher in participation of religious, political and cultural events of the village.

### *1.6.7 IN-DEPTH INTERVIEWS*

Interview is face to face conversation between two or more persons to discus something about certain objectives. The technique of in-depth interview is one of the most important techniques and part and parcel of research methodology. It guides and informs the inside of the real happening whatever is experienced by the respondents. The researcher used informal/un-structured interviews that helped the researcher to get more and detailed information through

self-determination of expression by the respondent. This is a tool based on a clear plan that researcher keeps in mind constantly. It is a useful tool for researchers to get information. The researcher used informal and unstructured interviews which helped to get more and detailed information through a freedom of expression from the respondent.

### *1.6.8 QUESTIONNAIRES*

> "A questionnaire is generally mailed or handed to the respondent and filled in by him or her with no help from the interviewer. An instrument that is not given directly to the respondent is generally called an interview schedule. We use the term "questionnaire" as the generic name for both types".[34]
>
> (Kenneth; 1994)

Questionnaire, about 42 questions, was also prepared for face to face interviews of the respondents by the researcher. It was helpful in getting in-depth information about the objectives of the study. Keeping in view the nature of research, open ended interview techniques were used as tool of data collection.

### *1.6.9 CASE STUDY METHOD*

Case study is an empirical inquiry that investigates a contemporary phenomenon within its real context. This tool was used by the researcher to get comprehensive knowledge of data and to conduct intensive investigation of any unit of data collection.

### *1.6.10 LIFE HISTORY METHOD*

The life history method helps the researcher to gather data about his respondent to go deeper into his back history. It helps to focus personality and different changes which they felt in their daily life. During the study, researcher used this technique to focus on the changes that occurred during the past 25 years.

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[34] Bailey, K. D. 1994. *Methods of Social Research.* Free Press Publication New York. 93 p

### *1.6.11 Socio-economic Census*

The socio economic is to provide general and basic information about locale and the people of that locality. This technique is very important because researcher gets the basic information about the research area. While using this technique, some people ask researcher why he is asking all these questions and if there is anything they get from this and he has to explain them that it is just for researcher's sake, for the fulfillment of his degree.

### *1.6.12 Photography*

The researcher used the research method of photography as well. Photography is very useful in presenting the data of research. It is a fruitful technique to cover valid and relevant events, people, places etc.

### *1.6.13 Field notes*

The researcher prepared field notes throughout the field work to note down any event, action or discussions that might have any relevance with the topic of research. Field register was used to enlist all the events in details and daily diary to write down the routine of the whole day in field. These things helped researcher in data analysis.

## 1.7 Limitations

The research was carefully prepared and reached its purpose but I am still aware of its limitations and shortcomings. The sample size of the in-depth interviews was very small, only twenty-five respondents of the research can give the whole idea but such small sample might not represent each and everyone in the village and in the region. Because the study was also focusing about the past social and cultural system of the inhabitants of the locale therefore memory recall bias (MRB) possibly also be threatening to the study.

# CHAPTER 2
# AREA PROFILE

## 2.1 INTRODUCTION

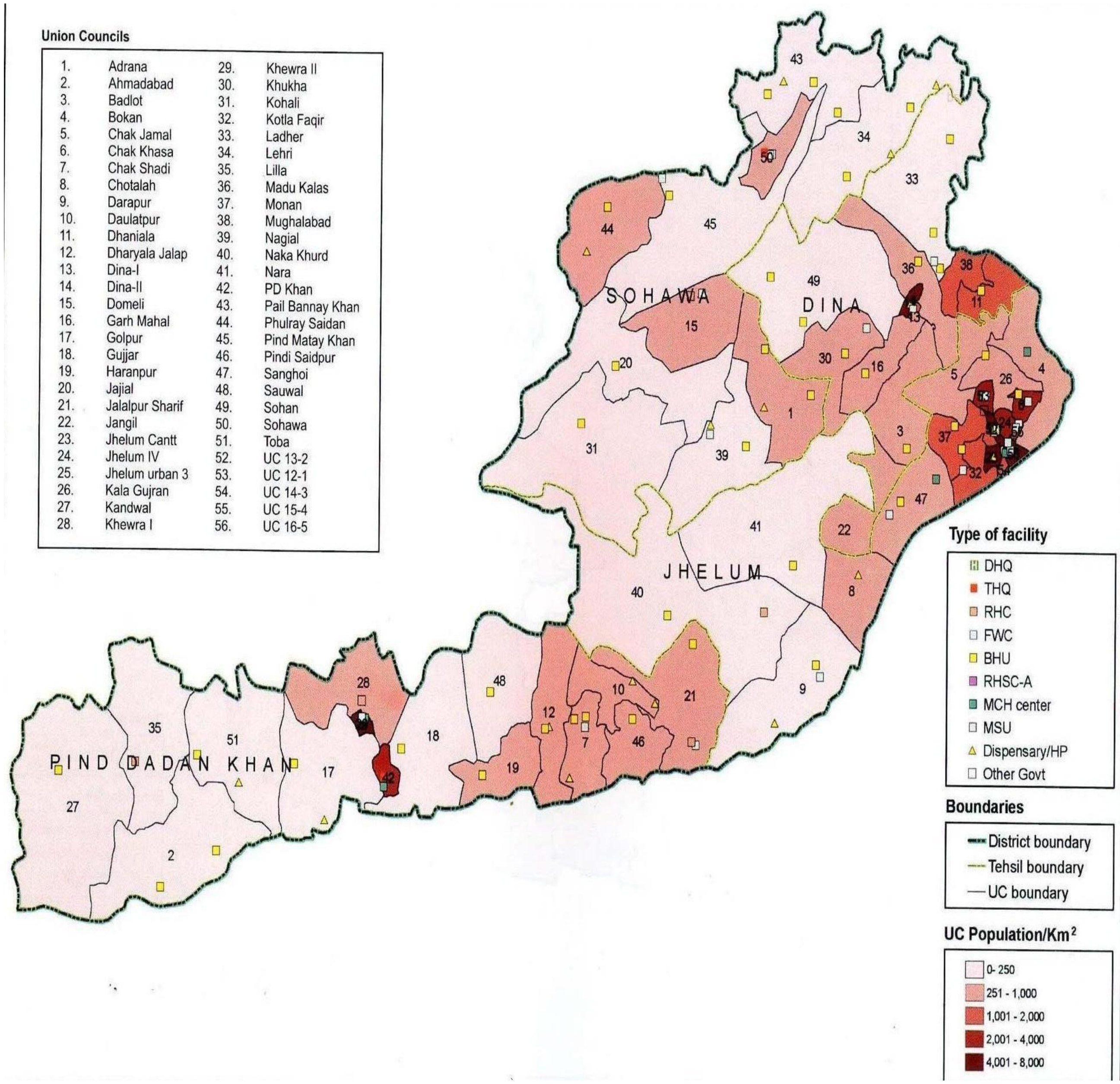
This chapter is the detailed orientation to the area of the research. The study is conducted in the village Noor Pur Syedan. It is a small village; located in tehsil Sohawa District *Jhelum*. It contains 49 houses. People of the village belong to the same caste i.e. Kazmi. They have strong social, religious, political and kinship ties with one another.

## 2.2 THE PROVINCE PUNJAB

The research locale is in Punjab province. When we glance at the history of Punjab we come to know that the Punjab was known as Panchanada during the Mahabharata times. The Punjab witnessed great ancient empires including the Gandhara Mahajanapadas, Mauryas, Kushans and Hindu Shahi. Between 1500 B.C. and 500 B.C the Punjab was invaded by the Aryans. The Aryans called this region by the name of Arya-Varta, or the land of Arya. The region of Punjab remained under constant attacks especially by the Afghans, Greeks, Kushans, Persians, and Scythians and Turks invaders. Currently, the Punjab is the most densely populated province of Pakistan. Some of the populous cities of the Punjab include Lahore, Multan, Rawalpindi, Faisalabad, Sialkot, etc. The *Punjabis* have very rich culture like Art, Music, Amusements, Food and Dresses. The major languages spoken are Punjabi, Seraiki, Potohari and Urdu. The provincial capital is *Lahore*. The province Punjab encompasses on 36 Districts such as Attock,

Bahawalnagar, Bahawalpur, Bhakkar, Chakwal, Chiniot, Dera Ghazi Khan, Faisalabad, Gujaranwala, Gujrat, Hafizabad, Jhang, Jhelum, Kasur, Khanewal, Khushab, Lahore, Layyah, Lodhran, MandiBahauddin, Mianwali, Multan, Muzaffargarh, Narowal, Nankana Sahib, Okara, Pakpattan, Rahim Yar Khan, Rajanpur, Rawalpindi, Sahiwal, Sargodha, Sheikhupura, Sialkot, Toba Tek Singh, Vehari. These Districts cover about 205,345 ($km^2$), having 73,621,000 inhabitants (1998).

## 2.3 THE DISTRICT JHELUM




Photograph 1: Map of District Jhelum

Administratively the Punjab is divided into 36 districts having numerous dialects of Punjabi. The district of the research area Jhelum is located in the north of Punjab province. Jhelum district is denomination of Rawalpindi Division which covers 3587km². The district is 762 feet above sea level. It is administratively divided into four tehsils: Dina, Jhelum, Pind Dadan khan and

Sohawa. These tehsils are further divided into 53 union councils. Major industries of Jhelum include the well-known tobacco factory, wood, glass and flour mills.

## 2.4 PHYSICAL FEATURES AND TOPOGRAPHY OF THE DISTRICT

Geographically the district Jhelum is located in the northern part of the Punjab, and is surrounded by Sargodha to its south, Gujrat and the Jhelum River to its south and east, Chakwal to its west, Mirpur to its east and Rawalpindi to its north. (Population census organization, 1999)

District Jhelum, topographically, is divided into three regions such as the region below the hills, the region within the hills, and the region behind the hills. These regions may be called riveriun, the upland and the plateau.

### *2.4.1 RIVER*

A great river flows through the Jhelum district called "The Jhelum River". It is one of those five rivers that are most famous in Pakistan. It is a tributary of the Indus River and has a total length of about 774 kilometers. The Jhelum River is one of the largest of the five rivers of *Punjab*, and flows through District Jhelum.

The river *Jhelum* flows from *Kashmir* through *Srinagar* and the Wular Lake before entering into Pakistan. The Kishenganga Neelum River, the largest tributary of the *Jhelum,* joins the *River* Jhelum near Muzaffarabad. It also gets connected with Pakistan and Pakistan administered Kashmir on Kohala Bridge. Then it joined by the Punchh River as well and flows into the Mangla reservoir in the Mirpur District. The Jhelum River enters in Punjab through the District of Jhelum. From there, it flows through the plains of Pakistan's Punjab, forming the boundary between the Chaj and Sindh Sagar Doabs.



Photograph 2: River Jhelum

### *2.4.2 FLORA AND FAUNA*

The floral diversity includes different species of plants. Wide varieties of trees, vegetables, fruits flowers are perceived in the area of the district. The Vegetation of the forests of Jhelum is dry evergreen scrub type and includes *Phulai, Kau* and *Sanatha*.

Wolves, Foxes and Wild Cats are also witnessed. Hare is very much common. *Chakor* grey and black Partridge are also commonly seen in the parts of the district. Nomadic ducks such as Mallard, Pintail, Teal and some geese visit during winter.

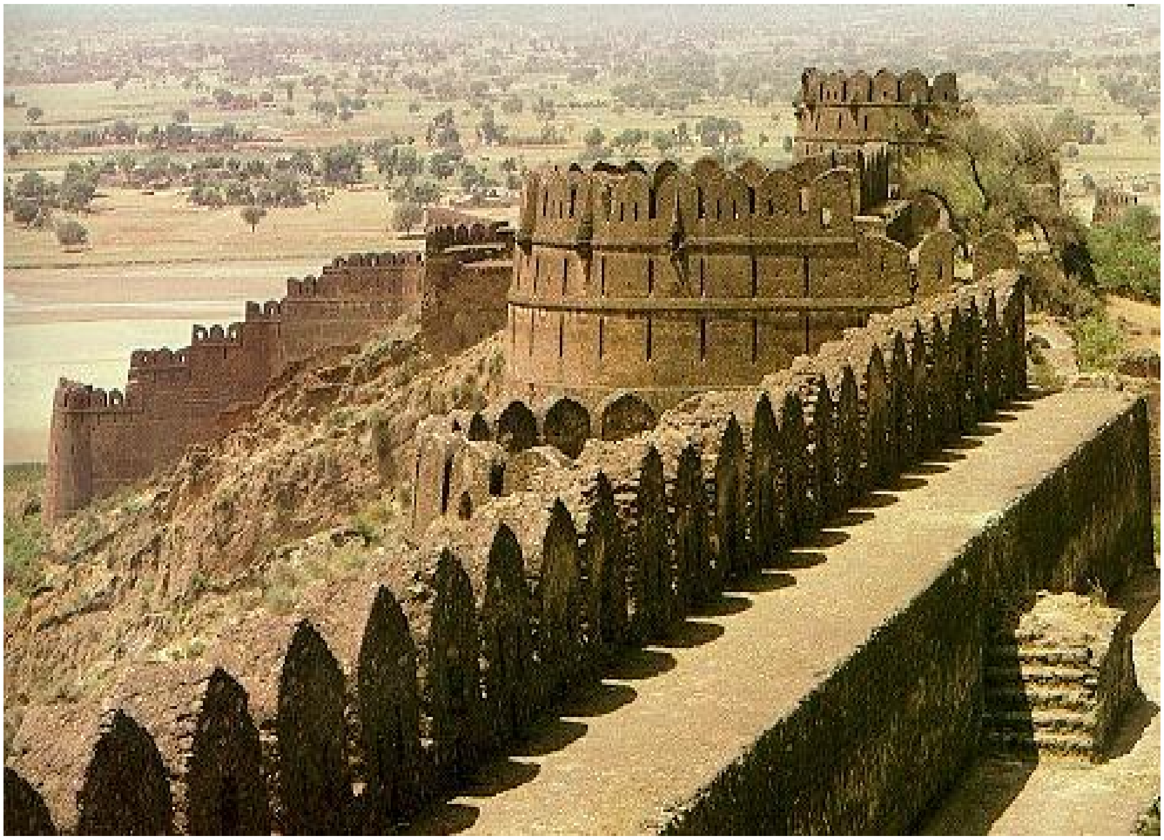
People of Potohar often visit the woods and hunt various kinds of *halal* birds and animals.

> "In these areas, even the local residents shoot the birds, particularly black and grey partridges, at night when they come to roost in trees in groups of 10 to 15. The hunters use 12-gauge shot guns, nets, 7mm and .308 caliber rifles for shooting the birds and use heavy and sophisticated guns for hunting animals. Illegal hunters are in the field for shooting the birds and animals for meat, collection or for commercial purposes. The wildlife authorities issue license to hunters for Rs 2,000 per annum and this month it has issued 223 licenses in Rawalpindi despite the fact that the activity is allowed only in Gujar Khan. Kaleej that has been declared as the extinct species of pheasants by World Wildlife Fund (WWF) and International Union for Conservation of Nature (IUCN) is also being hunted in the region along with Jhelum area."[35]

## 2.5 HISTORICAL SITES AND RESOURCES OF DISTRICT JHELUM

District Jhelum includes various rich and complex historical sites. There is a famous Rohtas Fort in district Jhelum. Rohtas Fort is an exceptional example of early Muslim architecture in South Asia. It is located in the northwest of Jhelum City near Dina. Rohtas Fort was built by Sher Shah Suri (real name is Farid Khan) son of Hassan Khan, son of Ibrahim Khan, and was Afghan of the Sur section of the Lodhi tribe in 1545. Todar Mal, the finance minister of Sher Shah, financially supervised the project. It took approximately 10 years to complete the project during the reign of Sher Shas's son Jalal Khan.

[35] Potohar no more a wildlife sanctuary, From the Newspaper DAWN.COM. 20th January, 2012.



Photograph 3: Rohtas Fort

There is also salt mine in District Jhelum in Khewra. Salt Mine Khewra was discovered in 326B.C, when a battle was fought between Alexander and Raja Poras on the bank of Jhelum River. Salt Mine Khewra is one of the most important and second largest salt mine of the world. In 1872 a British engineer Dr. Warth excavated the area to get direct access to salt and that excavation is still functional.




Photograph 4: Salt Mine

Another historical place in the district Jhelum is the tomb of Shahab-ud-Deen Ghori. He was originally called Muizz ud din Muhammad Bin Sam. He ruled over the territory of present Afghanistan, northern India and Pakistan. Shahab-ud-deen Ghori, in Pakistan, first invaded Multan and the fortress of Uchh in 1175 and then expanded his invasion to Lahore and the other parts. Ghori was defeated by Prithvi Raj in 1178 and then Prithvi took over the kingdom of Ghori. Ghori re-assembled his army and challenged and defeated Prithvi in 1192. While going back to Ghazni when he reached Kot Dhamayak in the district Jhelum he was assassinated by Khokhars in 1206 AD. The tomb is situated about 5 km away from research area, in the northeastern part of the district Jhelum in Kot Dhamayak.



Photograph 5: Tomb of Shahab-ud-deen Ghori

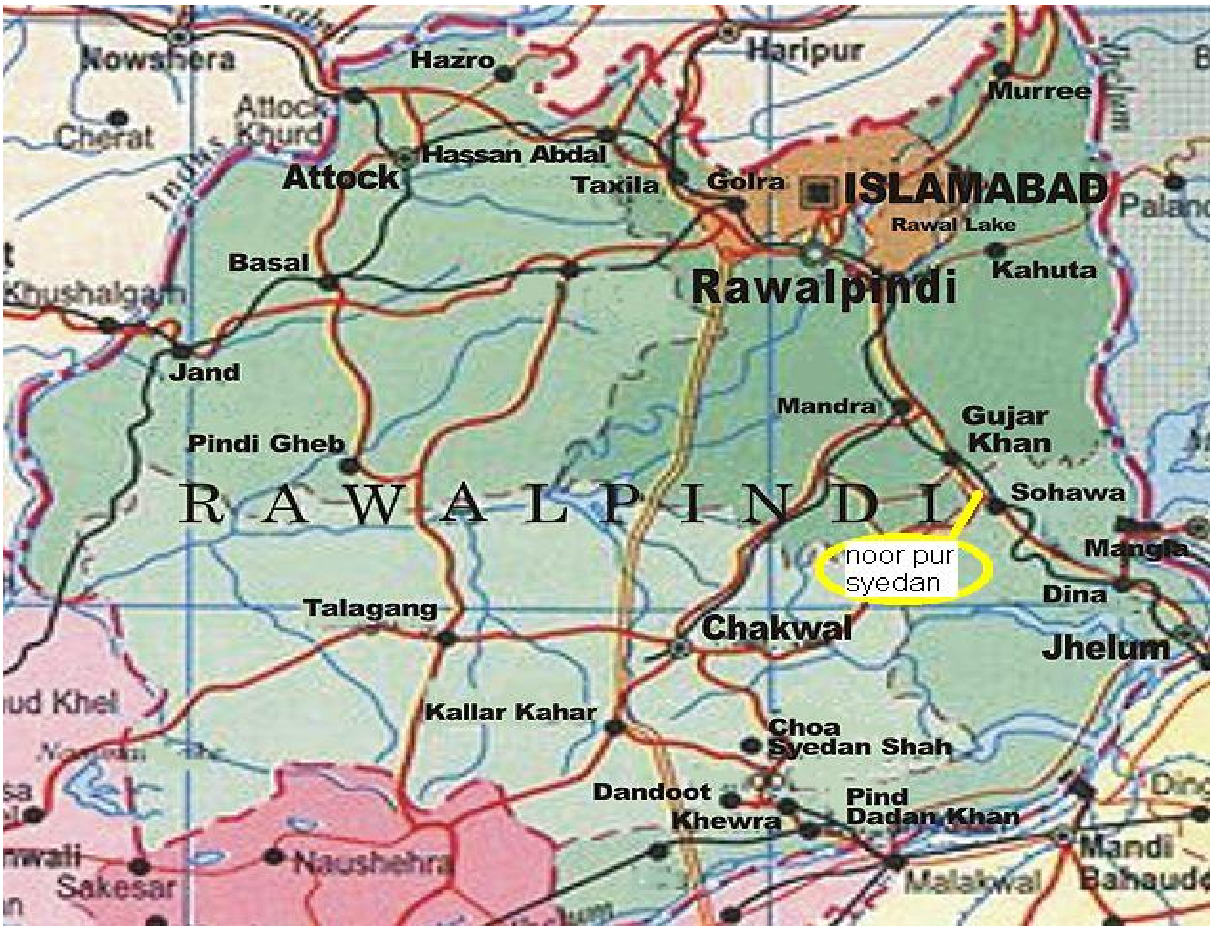
## 2.6 DEMOGRAPHY OF THE DISTRICT JHELUM

According to the census report of 1998, the population of the district was 936,957, 31. 48% were the urban residents while the rural population was 68.52%. It was estimated that in the year of 2008 the district would have the population of 1,154,748, with a population density of 322 people per square kilometer.

## 2.7 TEHSIL SOHAWA

Tehsil Sohawa is located in north-western part of the district. Sohawa is well known area in the region of Potohar. Initially Sohawa was a small village near Khoraka with the passage of time these two villages merged into one large town, Sohawa. The original village is part of the main town (Khoraka) and the area called "ward # 1" or *Puranran* Sohawa (old Sohawa). Tehsil

Sohawa includes 10 union councils: Adrana, Domeli, Jajial, Kohali, Lehry, Nagial, Pail Bane Khan, Phulrey Syedan, Pind Matay Khan and Sohawa. Sohawa covers many villages and the locale of the researcher is Noor Pur Syedan one of the many villages of tehsil Sohawa. Union council Sohawa of Tehsil Sohawa consists of various villages situated around the city such as Aral, Aqra Mora, Bagh, Khalisa, Khandiari, Mari Syedan, Nala Jaba, Noor Pur Syedan, Pakhwalan, Piti and Susral.




Photograph 6: Map of the locale

## 2.8 THE VILLAGE

The locale of the study is Noor Pur Syedan (tehsil Sohawa & district Jhelum). Noor Pur Syedan is located in the north-western part of Sohawa city. Noor Pur Syedan is a small village and encompasses on 38 kanals. The village Noor Pur Syedan is surrounded by various other small

villages, in the west there is *"*Bari las", in the east "Dhok Abuzar in south there is "Khablaan" and from the north side of the village we meet "Baghi Muhallah".



Photograph 7: Village Noor Pur Syedan

## 2.9 BRIEF HISTORY OF THE VILLAGE NOOR PUR SYEDAN

Syed Nooran Shah, known as Haji Baba, was the 1st person who came here and founded this village in 1960. Before the arrival of Haji Baba, the village was known as *"sapaan di tok"* or *"sapaan da pind"* literally meaning a village of snakes. There were snakes everywhere in the village. People of adjacent villages told the researcher that before the arrival of Haji Baba no one dared to visit to that area after the evening time. People were so much afraid of theses snakes. With the arrival of Haji Baba and his *karamat (charisma)*, snakes got extinct from the village. Syed *baradri* came in the village and village was given the name of "Noor Pur Syedan".

## 2.10 HISTORY OF THE INHABITANTS OF THE VILLAGE

*'Sadat'* is the plural of *'Syed'*, the descendants of Hazrat Imam Hassan (RA) and Hazrat Imam Hussain (RA), the sons of the dear daughter of the Prophet (PBUH), Hazrat Fatima (RA). In Arabic *'Syeds'* are known as *'sharif'* or *'Ashraf'*. They actually are the progeny of the Prophet (PBUH), 'BANI FATIMA' or 'BANU FATIMA'.

*'Sadat'* first moved from *Medina* to *Mecca* then to *Najaf (Iraq)* and then back to Medina again. For some reasons they left *Medina* for *Kazmain,* near *Baghdad (Iraq),* and then got settled in *Mashhad (Iran).* 'In 610 H, Hazrat Abul Qasim Hussain Al-Mashhadi arrived *in* Rohri Sakkar (Sindh).[36]

Sindh was not their final destination. They moved from here first to Samarqand and then to Bukhara. From Bukhara they travelled further to Balkh and then to Mazar-e-Sharif. Their next destination was Kabul. From Kabul they arrived at District Rawalpindi and got settled in Syed Kasran *(*Gujar Khan*)*. The first of the Sadat who arrived and settled here was Syed Shah Abdul Karim. He came here in 900H and died in 924H.

> "Syed Shah Hussain, the grandson of Syed Ali Sher, migrated from Syed Kasran to Karsal, Chakwal".[37]

They, as usual, travelled to Hazara District. The shrine of Hazrat Shah Ibrahim, known as Mashhadi Baba, still stands at the village of Chambanear Haripur District Abbotabad.

Syed Shah Junaid came to Ghunj Chhattar, District Muzzafarabad and settled there. He died there and his tomb still stands at the place.

Syed Habib Shah and Noor Hussain Shah, the great grandsons of Shah Junaid moved to Josach Tehsil Balakot from Ghanj Chhattar. They settled in Josach and their offspring flourished there. Syed Maqbool Shah, the sixth of the linage of Syed Shah Junaid, left Josach and settled in

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[36] Tareekh-e-Farishta.

[37] TareekhAqwam-e-Punch.

Bijmohry village. In the era of Raja Moti Singh many any families of *Sadat* migrated from Josach and settled in Rajori and Punch (Present Occupied Kashmir). In October 1948, after one year of the partition, these Sadat left their abode and migrated to Pakistan. They got settled in Jhelum and Sara-e-Alamgir. In 1958 the Pakistan government allotted them the land in different villages of the present district of Chakwal. In 1962 few of their families arrived in Sohawa and constructed their own houses. Few other families also joined them in 1963 and in 1964. Now they had their own village by the name of Noor Pur Syedan in the town of Sohawa, while other families of *Sadat* started living in different places of Punjab like Jhelum, Sara-e-Alamgir. Few others made Sadwal, Pinwal, Anwaar Abad (District Chakwal) as their permanent abode while still few other families chose Rawal Town, Rawal Dam, SatraMeel, Noor Pur Shahan and Bhara Kahu, Islamabad for their permanent residence. Some of the Sadat families are living in Chota Galla, Battal, Barmoch, Kotli, Chamb (Azad Kashmir) and Kalu Chakk, tehsil Kharian, District Gujrat.

## 2.11 TYPE OF HOUSES

Houses are constructed on two different ways e.g. *kacha* and *paka*. Normally in villages we see *kacha* houses more common than *paka* ones. But in the village Noor Pur Syedan, the locale of the researcher, there is no single house in the *kacha* form. Every house of the village is constructed on the modern designs and is concreted. Over all, there are 49houses in the village and all of them are concreted.

## 2.12 DEMOGRAPHY

Population of the village is growing day by day. The time when the data was collected by the researcher the demographic figure was 334.

## 2.13 LANGUAGE

The people of the village Noor Pur Syedan are Hindkoh speaking. The youth of the village speak Urdu as well.

## 2.14 DRESS PATTERNS

Culture is also depicted with dressing. Clothing is one of the integral parts of culture. Clothing of the natives of Noor Pur Syedan is not as simple as is usually used by the villagers. Mostly the villagers wear *shalwar kameez* and follow the contemporary fashion. On the function of marriage young men dress in pant shirt and three piece suits as well while old ones wear *shalwar kameez* and waste coat. Women wear fashionable dresses full of embroidery and diverse designs.

## 2.15 FOOD OF THE COMMUNITY

Food pattern is another element of material culture. The inhabitants of the village have changed their earlier patterns of food and have adopted new ways and means. Natives take meal thrice a day; *nashta* (breakfast), *tehareen di roti* (lunch), *rati di roti* (dinner). Breakfast is taken usually at 8am, lunch at 1pm and dinner at 8pm. For breakfast People of the village use *paratha* with tea and egg or yogurt some people take the *daal* or *salan* that was put aside the last night. At 10am, after doing domestic chores, women take tea. For lunch the Aboriginals take vegetables with *roti*. At dinner people mostly take white *palao* or *biryani* with *daal* and on Thursday in most of the houses people cook chicken and pray for the souls of departed relatives and give food to the poor person in the village.

Tea is the integral part of this community. Community is living alongside the highway. There are many hotels around this locale to serve the G.T. Road traffic. People belonging to every age group sit in groups at these hotels where they discuss same topics and issue on the din out party.

## 2.16 GAMES AND AMUSEMENTS

Youth of the village is very talented and skillful. Mostly cricket and football is played in the village. There are two mini grounds available in the village where boys can play; they usually play in the evening. Cricket and football teams of the village often participate in tehsil and district level tournaments. Cricket team of the village also participates at club level tournament in Gujar Khan and has won a lot of events. In every summer season tournament of football is

organized while in winter season cricket tournament is organized in the village. Different teams from Sohawa city and teams from other villages participate in these tournaments.

Like other villages in the village of Noor Pur Syedan, some local games are played. Indigenous games of the village include: chunjo, balor, geeti chhupaan, pakran pakrai, chhapanrchhot (hide and seek), etc.

Chunjo is mostly played by young girls. Two or more than two girls play this game. First of all a diagram is drown on the ground and that diagram is encompassed on 6 steps. After drawing the diagram the game is played in turn with a stone which is locally termed as "*geeti*".

The game Balor is played by young boys mostly under 12 years old children. It is very famous among children. The game is played with hands on the ground that is why this game is mostly played in summer season as the more moisture and less dryness exists in this season. First of all a round shape hole is prepared on the ground locally termed as "*pilla*" and then *balor* of all the individuals are thrown on the ground. The one who hit the other's *balor* and put one's *balor* into the *pilla* gets point or rewarded a *balor* by the runner-up.

Geeti Chhupaan is played mostly by young girls and elders enjoy the game by watching and praising the young girls. Geeti Chhupaan is played in summer season. The game is played between two teams. Both teams sit on the ground in opposite direction at distance while the heads of the teams stand close to their team members. A stone is hiding in one of the team member's lap and the opposition guesses the stone is hidden in which member. If the opposition could not guess correctly the other team gets 1 step progress and if opposition guess correctly then they gets opportunity to hide stone in one of their member's lap.

Pakran Pakrai is played often by young boys mostly by around under-14 years old. The game is played by 5 to 10 individuals. All the individuals run in different directions and one of the individuals is to hold any of other participants with his hand. The arrested person is asked to give his turn to catch other running individuals.

## 2.17 ECONOMY

Most of the families of the village have there a member working abroad and then support the family. On celebration birth and marriage and on mourn of death ceremonies reciprocal economic system is followed by the inhabitants of the village. Reciprocity economy includes: gifts, goods and services which are gotten through social obligation. Social obligations are derived from kinship that produces a balance in inhibiting the growth of a person or a few groups of persons beyond traditionally sanctioned roles.

There are seven shops in the village; four of the seven of them are karyana stores, a milk shake shop, a flesher shop and a barber shop. All the shop keepers are native of the village and are Syeds while the hair dresser shop is kept by an outsider.

## 2.18 MARRIAGE

The natives define marriage as a process which does not mean the physical amalgamation of two bodies but development of a long lasting relationship between two families who cooperate and participate in every thick and thin movement of each other. Further the endogamous marriage strengthens inter family unity and the exogamous marriage develops a bound between two families.

Usually when the children reach the age of adolescence, the first priority of the parents is to engage them in a weeding bond. Mostly the suitable age for boys to marry is 25-30 years and for girls it is 20-25 years. Parents are the ultimate authority in deciding for or against the marriage, while the consent of the boys and girls has a very minor importance. But now it is discovered that preference of boy and girl is also major determinant of the marriage.

As common everywhere, the parents cherish a desire to get their sons married to pretty and virtuous girls of respectable families. Customary overtures for betrothal commence with a visit by the mother or sisters of the boy, to the girl's parents. Negotiations for matrimony are undertaken either by the parents themselves or by friends and relatives. As a precautionary measure, the girl's parents make searching enquiries about the character, education, occupation and other attributes of the prospective son-in-law. When an informal agreement has been reached, the boy's parents

approach the girl's parents in a formal way. A ceremony formally conducted named "Dua Khiair" by recognizing commitments of the couple.

Love marriages are very rare, mostly there are arranged marriages. At the time of marriage the bride moves into the family of the grooms parents and becomes its new member. After a few years, either due to the death of the parent or due to any conflict with the parents the husband, wife and their children form a nuclear family but not necessarily always this is the reason of the separation.

### *2.19.1 Concept of Caste in Marriage*

The present day cultures have been greatly affected by the process of globalization; great changes have been occurred in every aspect of culture. To some extent those very few remote cultures are in its original shape. Like other variations, the traditional concept of within caste marriage, is also changing. The responses of interviews taken, respondents showed a unanimous view regarding caste marriage in both senior and the young generations across the board, "we are Syeds we strongly enforce endogamy since it is matter of our tradition as well as religious connotation".

### *2.19.2 Qualities for Selection of Bride and Groom*

According to the respondents the qualities that should be necessary for the selection of a bride are: she should be good looking; mature enough to deal the household activities, educated, sensible, wise and well mannered. The qualities that should be part of a groom are educated, job holder, handsome, wise, sensible and mature. Endogamous marriage is being practiced in the locale and this is the reason why the respondents did not talk about the caste or class for the selection of bride or groom. But for exogamous this is considered to be at priority basis.

### *2.19.3 Determinants of Marriage*

Family

Kazmi family is practicing endogamy since centuries. They have traditional and religious logics and reasons for endogamy. 100% response was on endogamy no other comment was observed.

Economy

Families of both the spouses give much importance to economy and wealth while arranging marriage. Besides that they prefer first cousin marriage on economy even. Some of the spouses migrated to abroad (Europe and the USA). Everyone would love to arrange marriage of their offspring's with wealthy cousins abroad.

Beauty

Since beauty is an imperative determinant of marriage, same practiced in Noor Pur Syedan. Most of the respondents were of the view that character and a virtuous spouse is preferred on beautiful one. But it was observed in most of the cases that wealthy families have beautiful girls for proposal. So, beauty is another important determinant of marriage in Kazmi Sadaat.

Education

In the older generation it was observed that education was not an active determinant but now as education ratio has increased at high percentage, it has become very important for marriage settlement.

Character

Character of the boy now considering Kazmi's very much but paradoxically it is not yard stick for wealthy boys. Character full boy was defined by the community having following attributes in personality;

1. Obedience
2. Politeness
3. Education
4. Offering prayers and performing rituals
5. Abstaining from committing the major evils.

## 2.20 POLITICS

The residents of the village Noor Pur Syedan also take active part in politics. In the era of General Musharaf, there was baldiatinazam in district Jhelum and its tehsils. Previous Nazim of Sohawa Union Council was the member of Syed community of the village. As the people of Noor Pur Syedan migrated from the occupied Kashmir they have citizen ship of Azad Kashmir. They participate in the politics of Azad Kashmir and play major role. Syed Abdullah Shah Azad (late) was the member of the community and served as Education Minister of Legislative Assembly of Azad Kashmir. Shokat Ali Shah, the son of Abdullah Shah Azad, was previous Food Minister of Azad Kashmir assembly and likewise he has served as Chairman of *Zakaat* committee. Currently he is the member of the legislative assembly of Azad Kashmir.

## 2.21 RELIGION

Religion is a unified system of beliefs and practices that unite individuals into a united cluster. Sir Edward Burnett Tylor stated that religion is belief in super natural power. Majority of Pakistan is Muslim. In Pakistan, there are 97% Muslims[38]. All the residents of the area belong to the same religion, Islam. There is a mosque named “Jamia Masjid Ali” in the village where the villagers practice their religious activities.

## 2.22 RELIGIOUS SEMINAR

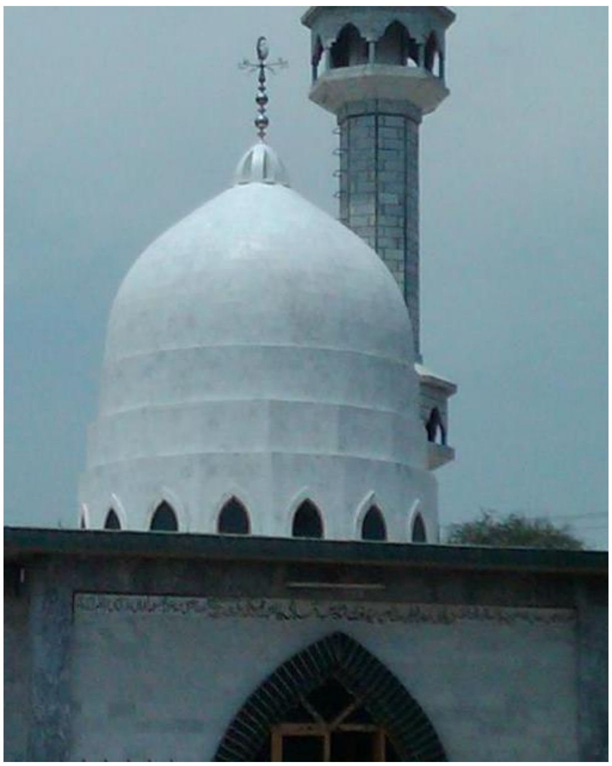
People of the village organize various religious seminars in which all the members of the community participate with full devotion. *Eid Meelad-un-Nabijaloos, Mehfal-e-meelad, Eid-ul-fitar, Eid-ul-Azhaa, Majlis* are the main religious seminars of the village.

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[38]The World Factbook on Pakistan. 2010

## 2.23 SHRINES

There are two shrines in the village, one is that of attached to the Mosque and the other is that of Syed Anwar Shah at some distance from Mosque. Both the personalities are symbol of religion, spirituality, Sufism and social integration. *Urras* (Death anniversary) of Syed Nooran Shah (Haji Baba) is celebrated regularly every year on 11th of April.



Photograph 8: Shrine of Haji Baba



Photograph 9: Shrine of Haji Anwar Shah

## 2.24 GRAVE YARDS

Grave yard is the place where Muslims burry their departed relatives. There are three grave yards in the village one is attached to the mosque, the other is in the northwestern part of the village and the third is in southern part of the village. There is a committee in the village which takes care of these grave yards. When any outsider family desires to bury their departed relative in grave yard of the village, the family members have to get permission from the committee whereas it is not necessary for villagers to do so. They can bury their relatives without taking permission.

## 2.25 FACILITIES

Facilities make the life more easy and comfortable. Various facilities available in the study area are presented below:

### *2.25.1 EDUCATION FACILITIES*

There is no school within the territory of the village from where the villagers could send their progenies for education. For Islamic and informal education there is a *madrisa* in the Mosque, where religious education is provided to the children of the village. For formal education villagers send regularly their children to nearer city for educating in schools. For this they arrange a vehicle on rent that regularly provides pick and drop service.

### *2.25.2 MEDICAL FACILITIES*

There is no dispensary or medical clinic within the village. A tehsil level government hospital is 1 km away from the village, where x-ray, ultrasound, blood testing and other facilities are available in the tehsil hospital. The hospital works 24 hours a day. Lady Doctors are also available in the hospital for women. Facility of delivery is also available in the hospital. First of all patient is brought to this hospital by the villagers and if the patient be serious then the villagers use to take the patient to the hospital of Gujar Khan, Rawalpindi or Islamabad. There are two hakeems also in the village. People visit to those hakeems and likewise people visit to some religious pious persons for *dam and taweez (amulets)* if anyone has headache or any other stresses and worries.

### *2.25.3 DRINKING WATER AND SANITATION*

There is no availability of government water supply service in the village. In the most of the houses underground water is used with the help of hand pump or electronic motor. There is a sanitation system working in the village through which all the drainage water and overflows of gutters is reallocated out of the village using gigantic pipe lines. This sanitation system was inaugurated by tehsil Nazim Nusrat Ullah Bukhari in 2003-2004. An NGO named SMILE has recently started its services. It is an internationally popular NGO working in Sohawa and its

surrounding villages and in the locale of the research, Noor Pur Syedan. The organization of SMILE functions with the cooperation of TMA Sohawa. Conventions are arranged annually on regular basis. The NGO is working in the village to reallocate the garbage and maintain cleanliness. Garbage is collected from each house that has membership. The person who collect garbage is known as "*E dost*". Dust-drums are allocated in streets of the village. On every Wednesday drains of all the streets of the village are cleaned up.

### *2.25.4 ELECTRICITY AND GAS*

The village is facilitated with the electricity by the government. There is one electric transformer working in the village through which electricity is provided to all the houses of the village. In summer season the residents are to pass a long time in complete darkness at night because load shedding is a routine. UPS is also used in many houses of the village. Gas facility is unavailable in the study area. People of the village use LPG-cylinders to cook food.

### *2.25.5 TRANSPORTATION AND ROAD*

The village Noor Pur Syedan is situated at the G.T. Road and one way traffic system is available. The villagers use to travel through various means of transportation in both public and private. A few of the villagers have their own cars through which they travel. To reach the nearer city, people go on rickshaws or wagons.

### *2.25.6 COMMUNICATION SERVICES*

Villagers have relatives not only close to their village in the City of Sohawa but also in the areas far away from the village. To stay in contact with them regularly they use various communication technologies. There is PTCL landline service available in almost every house of the village. Mobile phones are the one technology which is commonly available in the village. Both males and females have separate mobile phones. Young ones are mostly observed using the SMS service. Different mobile services are available in the village includes Mobilink, Telenore, Ufone, Warrid, and Zong. Apart from PTCL landline and mobile services, the DSL internet service is also available in the village.

### *2.25.7 Sports ground*

In the village Noor Pur Syedan, there are 2 small and 1 larger sports ground in the village. One out of them is for girls and in other two grounds boys play their sports. In the evening time all these grounds are fully crowded. Football and cricket tournaments are organized in the largest ground of the three. In the presence of girls, boys are not supposed to visit that ground where girls amuse themselves and play games.



Photograph 8: Boys play ground in the village

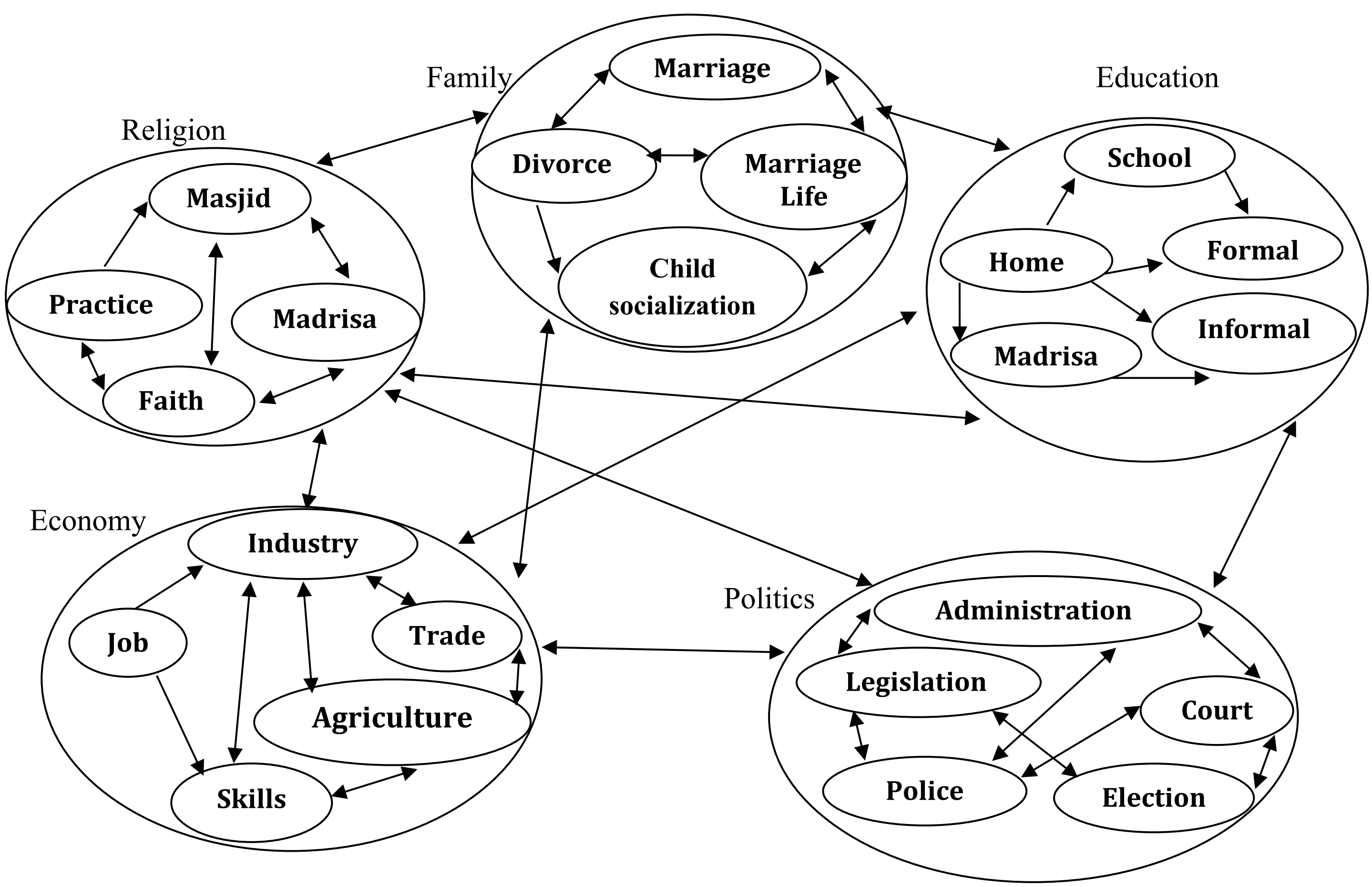
### *2.25.8 Hotels*

There are two hotels in the village at the G. T. Road. It is a common public place where buses come at lunch and dinner times. Boys often sit there after evening and have gossip, discuss different issues and likewise take tea. At lunch time the villagers get their loaves baked from the hotel *Tandoors*.

# CHAPTER 3
# SOCIAL ORGANIZATION

## 3.1 INTRODUCTION

The inhabitants of the village Noor Pur Syedan belong to the same caste and same lineage, Syed, and they are the descendants of Imam Musa Kazim generally known as Kazmi Sadat more precisely they are called *Kaghani* Sadat since their ancestors belong to the valley of Kaghan. People are living here in nuclear, joint and extended families. They have strong connotations in beliefs and customs. They get together and celebrate birth and marriage rituals and mourn death. Almost every family has one of its members in the west which make them economically prospers. This little settlement of around fifty houses has strong political background. Since the time inhabitants migrated from Occupied Kashmir (Rajori District) they are always seem very inclusive, representative and participatory in the politics of Azad Jammu and Kashmir (AJK). Two persons served as minister of the legislative assembly of AJK. Literacy, rate among youth, is 100%. Now students move to Islamabad for higher education in renowned universities.



Relation of the social institutions is shown in above diagram. Social institutions are interlinked with one another and they also have cybernetic feedback. Family is the basic and common social institution in any human society. Family provides the basic needs to its members by sharing of labor and services of all the members. People of society are usually well known to each other and establish collective life style. In the village *punchait* act as court although now and then people also refer to police and court for justice and to solve matters. Every social institution fulfils its members' needs. This chapter discusses the social and cultural life and relations of the villagers.

## 3.2 KINSHIP SYSTEM

> "Kinship is significant to study behavioral prototype and cultural standards coupled with the fundamental essentials of a society in a systematic manner. The relationships which are the extensions of emotional relationships established between the secular family and the kin group and also with a wide group which establishes relationships and ties loyalty and cooperation."[39]
>
> (W. Young Michael; 1979)

Anthropologists study kinship for the reason that it is the relationship between human beings through marriage, family, or other cultural arrangements. There are two types of kinship i.e. consanguinial and affinal, consanguinial are those who related by blood while affinal are related via law/marriage. Through kinship there is a transmission of goods, ideas and behavior. Kinship is defined as a sense of being related to a person or people through descent, sharing or marriage. This provides the base for an examination of different styles of partnership, community and reproduction across the globe.

> "In preindustrial societies, the primary form of social organization is through kinship ties. Kinship refers to a social network of people bases on common ancestry, marriage, or adoption. Through kinship networks, people cooperate so that they can acquire the basic necessities of life, including food and shelter.

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[39] Michael W. Young 1979. Malinowski, 1913. *"The Ethnography of Malinowski the Trobriand Island"*. Landon, Routledge and Kegan Pul.

> Kinship systems can also serve as a means by which property is transferred, goods are produced and distributed, and power is allocated."[40]
>
> (Diana Kendall; 2012)

In the locale, kinship institution is very strong. Mostly roles and statutes are based on age and experience. And power understanding and authority is gained in the course of time in the family. Normally elder members prescribe whole arrangement of family norms.

### 3.2.1 *Kinship Terminologies*

Kinship terminologies are of utmost importance in kinship system. These terminologies are used to address or as reference in the kinship relations. In locale a set of words or labels is used that symbolizes each of its kinship statuses. These labels are called kinship terms and taken as a whole is called the system of kinship terminology.

### 4.3.2 *Local Terminologies*

In the study area, the village Noor Pur Syedan, various different terms are used for calling and recognizing different relations. Different lexis which they use for different relations are as follow:

Kinship Terminology Table

| Serial | Relation | Terms of address | Terms of reference |
|---|---|---|---|
| 1) | Father | Abbu, Abbu gee, Abba, Papa | Mare Abbu, Abby Uraan, Abba ureen, Name + Shah for example "Amjad Shah" |
| 2) | Mother | Ammi, Ammi gee, Amma, Mama | Ammi, amma, mama |
| 3) | Brother | Bhai, Name+Bhai, | Bhai, Paijan, Name+Bhai, |

[40] Kendall, D. 2012. *Sociology in our times.* Chapter 15 Family and intimate relation. Ninth edition. 435 p.

| | | | |
|---|---|---|---|
| | | Paijan, Pa,<br>Name+Pa | Name+Paijan, Name+Shah for example<br>"Mohsin Shah" |
| 4) | Sister | By name, Baji, Name+Baji | Baji, Painr, Name+Baji |
| 5) | Father's father | Baba gee, Abba gee | Baba gee, Dada |
| 6) | Father's mother | Amma gee | Amma gee, dadi |
| 7) | Mother's father | Baba gee | Baba gee, Narnaan |
| 8) | Mother's mother | Amma gee | Amma gee, Narni |
| 9) | Father's elder brother | Taya, Chacha, Chachu | Taya, Chacha, Chachu, Name+Shah, for example<br>"Shafkat Shah" |
| 10) | Father's younger brother | Chachu, Chacha, Chacha jaan | Chachu, Chacha, Chacha jaan, Name+Shah |
| 11) | Father's sister | Phupho, Phuphi | Name+Phupho, Phupho, Phuphi |
| 12) | Mother's brother | Mamu, Mamu jaan, Name + Mamu | Mamu, Mamu jaan, Name+Shah |
| 13) | Mother's sister | Aunti, Name+Aunti, Masi | By Name+Aunti, Name+Masi |
| 14) | Father in Law | Baba gee, Uncle, Mama, Chacha, | Sore Baba gee, Mama, Chacha |
| 15) | Mother in Law | Amma g, mami, chichi | Sas, Amma g, Mami, Chachi |

| | | | |
|---|---|---|---|
| 16) | Husband | Ay, By name, Haji Sahab, Babu | Inna, Inni, By name, |
| 17) | Wife | Ay, By name | By name |
| 18) | Husband's elder Brother | Name+Paijan, Name+Bhai | By name, Jaith |
| 19) | Husband's elder brother's Wife | Name + Baji | By name, Jathanri |
| 20) | Husband's younger Brother | By name | By name, Dair |
| 21) | Husband's younger brother's wife | By name | By name, Daranri |
| 22) | Husband's elder Sister | Name+Baji | Name + Baji, Nanarn |
| 23) | Husband's younger Sister | By name | By name, Nanarn |
| 24) | Daughter | By name, bacha | Tee |
| 25) | Son | By name, Name + Putar | By name, Putar |
| 26) | Brother's Son | By name | Patriya |
| 27) | Brother's daughter | By name | Patree |

| | | | |
|---|---|---|---|
| 28) | Sister's Son | By name | Panrja |
| 29) | Sister's Daughter | By name | Panrji |
| 30) | Son/daughter of father's elder brother | By name, Paijan, Bhai/baji, dadpotria/dadpotriye, Pa | Tair, dadpotra/dadpotri, By name |
| 31) | Son/daughter of father's younger brother | By name, Paijan, Bhai/baji, dadpotria/dadpotriye , Pa | Chachair, dadpotra/dadpotri, By name |
| 32) | Son/daughter of Mother's brother | By name, Paijan, Bhai/baji, Pa | Mavlair, Paijan, Bhai/Baji, By name |

## 3.3 KAZMI FAMILY

People of the locale belong to "Kazmi" family, descendant of Imam Musa Kazim that is why they are called Kazmi. The Kazmi family is the basic unit of social organization of the study area. It includes around 40 generations in family tree to The Prophet Muhammad PBUH. Muslims follow their family tree from father. The families are patri-local and it is also very obvious that this lineage is patriarchal as well. Their sectarian connotations are kind of Sunny, they follow Abu Hanifa's *fiqah*.

Some customs have become common in the family system of the village. Customarily male inherits the property. The females get only dowry and leaves her own right of the property in favor of her brother(s). She gets property when she has no brother. An average age of the boy to suppose

be married is 27 years for girls it is 22 years among people of the study area.

## 3.4 FAMILY STRUCTURE

Raymond Firth stated that member of a society look for a reliable guide to action and the structure of society gives this through family and kinship system. Family is a social cluster distinguished by common residence, economic cooperation and reproduction. Reproduction, food, clothing, shelter, education and other facilities are provided by the family to its members. Society of the village is patriarchal and male dominant. In Noor Pur Syedan village, the head of the family is always male and mostly father. He has all the authorities and major responsibilities of the family.

### *3.4.1 TYPES OF FAMILIES*

There are three types of families are living in *Basti* of *Malah* that are given below.

- Nuclear family system
- Joint family system
- Extended family system

The details of these families are given below.

### *3.4.2 NUCLEAR FAMILIES*

The basic form of social organization is nuclear family. The nuclear family is consisted of a married man and woman with their immediate offspring. In the area study the nuclear family system is common. After the marriage of progenies in 5 to 6 years of joint residence, the family is divided into two or three nuclear families.

### *3.4.3 JOINT FAMILIES*

Joint family is a customary form of extended family. It is a cluster of people sharing same residence, economic and religious ideas. The joint family is a unit composed of two or more

brothers and their wives. In joint family the brothers live as joint unite and share their earnings. Mostly the elder brother has authoritarian power of the whole family unit.

### *3.4.4 EXTENDED FAMILIES*

It is consisted of three consecutive generations living as a unit and family. *Chulha* or *tandoor* is shared by all the members of family. Extended families are very rare in the village.

Table 1: Family system

| Type of family | Frequency | Percentage |
|---|---|---|
| Nuclear | 43 | 71% |
| Joint | 12 | 20% |
| Extended | 5 | 9% |
| Total | 60 | 100% |

(Socio-economic census)

## 3.5 THE NATURE OF RELATIONSHIPS OF FAMILY MEMBERS

The following relationship exists in a family when there are children with parents and these relations establish the structure of family. Members of family are mentioned below.

- Husband and Wife,
- Father and Son,
- Father and Daughter,
- Mother and Son,
- Mother and Daughter,
- Brother and Brother,
- Sister and Sister,
- Brother and sister,

These relationships are determined on the basis of role and status of members of the family. These bonds of relationship create structure of the family and these members compose a family. Every type of relation depicts diversity in its behavior and nature.

### *3.5.1 PARENT CHILD RELATIONSHIP*

It is the relationship created by the fact of being the legitimate child of one's parent. In the researcher locale of study parent-child relationship is a very close relationship and also a bit reserved; especially the father-child relationship is that of avoidance, which is a form of respect especially in case of female child. Because father is the head of the family, he has to fight, struggle and work hard to survive, to protect and to progress the whole family, therefore he could not give much time to his progenies. Many fathers are living abroad to support their family and cannot pass time with their children. They be Mother's relationship with her children is reserved so far as the respect is concerned otherwise children prefer to share their problems more amenably with their mothers.

### *3.5.2 IN-LAWS AND DAUGHTER-IN-LAW RELATIONSHIP*

The mother-in-law and daughter-in-law relationship is one relationship in which friendship behavior is seldom observed. The relationship is known as "*sas nu*" relation, local terminology. In the locale mother-in-law enjoys authority and high status over daughter-in-law. Respondents make the researcher aware of many examples of mother-in-law's cruel, unequal and cold-blooded treatment with her daughter-in-law and a few examples of ruthless attitude of daughter-in-law toward her in-laws.

Husband's wife and his sister's relationship are very friendly and good in the locale area, but exceptions are there. At times they have fighting relationship and after a few months of clash both leave contact with one another than any elder person of the family solves the matter.

Husband's wife and his elder brother have avoiding and respecting relationship and husband's younger brother have joking relationship in a friendly atmosphere.

### *3.5.3 HUSBAND-WIFE RELATIONSHIP*

Attitude and behavior in the relationship of husband and wife is not the same in the whole village. All the husbands give a special kind of gift on the very first night of their wedding to their wives. Many husbands are very loving and caring for their wives and some of those loving and caring husbands, present gifts to their wives on every special occasion like Eid-ul-Fitar, Eid-ul-Dhua, birthday etc. Mostly Wives have very humble, respective, caring, loving relation not only towards their husbands but also towards their whole family though exceptions are there like some of them have not caring and loving relation toward their husband and the other family members. When we talk about the relationship of the husbands in the locale, we cannot ignore the husbands having strange, severe, cruel relation with their wives. There are examples of husbands who often fight with their wives and beat them. A few of them even do not care the bread and butter of wives and those wives are taken financially care by their *Pioka.* Those husbands become cause of tension and stress for the wives, the families and the whole *Baradri*. Whenever tension between husband and wife becomes ruthless, wife's *Pioka* calls a meeting in which elders from close relatives are invited and the decision is taken with consultation.

## 3.6 CUSTOMS OF COOPERATION AND VOLUNTEERISM

Usually in the villages of the east or subcontinent people found always very cooperative in celebrating happiness and mourn death. Since the people of study area belongs to same family and they are strongly integrated in close social ties. This make them more concerning, caring and sensitive in one an others joint and communal problems and issues.

Marriage is very basic ritual of this community. They helps each other very actively and participating in the events in either of the means i.e. financial and physical. Especially youth use to participate in event management proactively. However due to some certain interactions with sources of social change people usually outsource their all managements in events to the vendors. This intervention is mainly due to prosperity of the family who can afford outsource vendors of tent, food and other arrangement and same the family size is increasing which ultimately stratified the community into close cousins groups who usually participated actively.

This cooperation can also be seen in ailment of any member of the community. Every person is supposed to visit and wish the person in ailment to get well soon. Likewise people also support the patient financially. Especially community Diasporas to USA, UK and other western countries found very generous and philanthropist in this regard.

Same is the case in death of a community member. Since death of this community annex with certain rites and rituals enshrined in their religion. *Triya*, *Jummrat*, *Chaleesvan* or *Salana*are organized. These are the religious feast in which whole village and other family member out of the village supposed to invite and serve the food after praying for the deceased person. People of the community have a belief that this food service and *Khatam* is beneficial for their relatives in the world hereafter. On this occasion the community members visit the diseased family and also participate in death rites.

Same community gathers on the occasion of construction of house especially on lanter, occasion when roof is constructed on the structure of the house. People do visit give suggestions and there is also a *khatam* or *dua* where they serve food for the visitors.

## 3.7 ROLE AND STATUS OF WOMEN

Boys and girls are segregated, when they reach the age of puberty. Female mobility is usually restricted to their household, where *pardha* (seclusion) is strictly observed. In the study area male dominated society, the women's place is the house, where she is expected to perform the traditional home tasks of rearing children maintaining the house and spend their time in cooking, fetching water, feeding and cleaning the livestock and many other tasks. In 15houses of the 8village there is no water facility. People of the village use to fetch water from nearer house where there is water availability and mostly women perform this duty and fetch water having *gagars* on their heads.

## 3.8 FOLK JUSTICE SYSTEM OF THE VILLAGE

Politics is processes by which groups of people make collective decision to integrate their society cherish certain values. The sources and the elements of the folk law in South Asian and especially villages of Punjab and precisely in the region of Potohar are: *Khandan, Kath and Parya*. And there are different methods of their practice, the ways of punishing the guilty, the effectiveness of Punishments, etc. There are certain shortcomings of the system. And the traditional system of law is losing its grounds now in the area of study.

In the village Noor Pur Syedan, *Khandan* is the basic unit of the traditional system of justice. The head of the *Khandan* is always the father. He enjoys the authority to punish, to give orders, to make rules and regulations and if any of the members of the family is found guilty he can even excommunicate the member as well. The matters that are to be resolved mostly arise because of the women of the *Khandan*, or matters related to the women or about some house hold chores. Most of the quarrels arising within the family (*Khandan*) are resolved by the head and is seldom taken to the police or the court because such an act is regarded as the disgrace of the whole *Khandan*.

There are different places of the village that are normally used as the meeting places of the villagers. Such places include *Baithak* and *Haveli*. These places are normally attached to some most noble, honor able, aged or politically well-known person's home. The owner of these places would act as a judge in resolving the conflicts among the villagers. Decisions are also made after discussion and collaboration of all the participants in meeting. These places act as a court in the village. The most effective punishment inflicted upon the guilty is *mot banna* (marking the break of social relations).

The major sources traditional justice system includes: *Punchayat, Kath Parya*. The scope of *panchayats* can be limited to some close relatives, it can include the whole village or it can include even two or more than two villages. The *Panchayat* can be called by any person who wants to have any of his cases resolved. The members of the *Panchayat* listens to the arguments from both the parties just like a judge listening to the lawyers. The *Panchayat* after having heard the arguments from both the parties analyses the case and then announce the decision and

announce the punishment for the person found guilty. Unlike the judge of the court, the *Punchayat* are already aware of the whole case and so do the villagers. And the villagers before meeting of the *Punchayat* as to what would be the decision of the case.

The punishment can be of one of the following:

(1) *Mot banna* (Ostracism)

It is a kind of social boycott.

(2) Disgrace

In this kind of punishment the guilty can be made to sit on the back of a donkey with a garland of shoes around his neck. His face can also be blackened and this punishment is now very rare.

(3) Fine

It seldom happens but is not out of question.

The system, certainly a very old, now seems to be tumbling. The reasons why it is losing its effectiveness or even its survival are given bellow:

(1) The first reason is the socio-political change that is taking place in the society. The spread of the conventional justice system of the courts and the growing rate of literacy are the reasons of the weakening of the traditional justice system of *Panchayat*.

(2) Another reason of its losing the effectiveness is the rise of capitalism which seems to be replacing the feudalism.

(3) The third reason is the defects of the system itself. In this system the lower classes are seldom able to get justice from a *Panchayat*.

Another unit of traditional justice system is the Folk Islam. In this traditional system some *Baba, Peer* would act the judge. Normally the lower class people approach them as it is difficult for them to summon the village *Panchayat.* The fear of God can also act as a barrier in the way of doing some evil or unjust deed.

## 3.9 BIRTH RITES

> "Many life-cycle rituals that are recognized popularly as Islamic are actually cultural rather than religious. The three common life-stages that are shared throughout the Muslim world are circumcision, marriage and death."[41]

In the village the expected arrival of baby is kept undisclosed as long as possible. The delivery of the female child usually passed overlooked however the birth of the male child is a joyful event, an occasion of jubilation and celebration. The news of birth of baby is break out like wild fire in the whole village and to the relatives living outside of the village. All the relatives move toward the family newly born baby to congrats and give gifts i.e. sweets, fruits, and dress for baby, money etc. Guests are entertained with sweets and tea or cold drink. Within the one hour of birth, father or any elder, grandfather, whispers *Azaan* in right ear of the baby and *Aqamat* in the left. The child is given indigenous medicine termed as "*ghuruti*". Pious, intelligent or good natured person is asked to give *ghuruti* with honey. Whenever the baby bitterly cries any of the sanctimonious and pious persons of the village is asked to come and dam on the baby so that the baby becomes healthier and as counter influence of evil eye.

### *3.9.1 CHAND (HEAD SHAVING)*

The second important ceremony in a child's life is "*chand*" literary meaning hair cutting of child for the first time. The ceremony is held on the 7th day of child birth. Barber has usually called on home and after head shaving parents give money and sweets.

### *3.9.2 MUSALMANIAAN (CIRCUMCISION)*

People habitually on the 7th day perform a ritual called *musalmini* for the male child in which they cut the genital organ to shape it. As said earlier it is a *sunnat* for Muslims to strictly observe this ritual. In this ritual usually patriarchal and matriarchal cousins and their families are invited on a feast where the relatives come with gifts for the kid. *Haqeeqa* also observed for both male

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[41] Firestone, R, 2008. *An Introduction to Islam for Jews.* The Muslim life cycle Chapter 26, 210p

and female child where usually kids' family presented food with mutton and they slaughter goats in these occasions.

### *3.9.3 CHILD SCHOOLING*

First three years baby is consciously taken care by the family members and they their transmit norms, values and beliefs to the cognition of baby. After first three year from birth, baby gets admission in private school in nearer City from the village. Initial a few years, on the coming from school family members warmly welcome him/her. Elder brother or sister of baby or educated parents help the baby in doing homework and till class five the child is taught back at home by any family member and after that he/she him/her self study after coming from school at home. In the afternoon children of the village go to the Masjid of the village to get knowledge how to read the Holy Quran.

## 3.10 MARRIAGE RITES

The village has interesting and jubilant celebration of marriage. Whole village and relatives residing outside of the village participate joyfully in marriage functions. Marriage rites of the village include *dua-e-khair*, betrothal, gifts and presents, fixing the day, *Meelad, dholki, ubtan,* friendship, *mehndi* of groom, *mehndi* of bride, *gharoli*, wedding day (*sehra bandi, barat, nikah,* other customs, departure of bride, walima). In these various rituals different types of rites are celebrated. In the whole function of marriage, the whole village is united together and the whole baradri participate actively.

### *3.10.1 DUA KHAIR*

In the village of Noor Pur Syedan groom's relatives visit bride's family and express their wish of making these two as future couple. Bride's family, after consultation with their relatives and the bride itself, gives its response to the groom's family. If the response is affirmative the day for *dua-e-khair* is fixed with the mutual consultation of the both the families. *Dua-e-khair*, actually, is a kind of custom to make this new bond stronger and to inform other people in the family

about this new relation. All the closer relatives of the groom and the bride are invited to participate in the *dua-e-khair.* Groom's family brings *mith'ai* for this function whereas the bride's family entertains the guests with this *mith'ai* and tea. Separate sitting arrangements for men and women are made. In the men's gathering elders of the family pray for the stability of this newly formed relation. This pray, actually, is called the *dua-e-khair*. Women in the family wear new clothes in this function.

### *3.10.2 MANGRI*

Since the *dua khair* and betrothal are almost same in nature, therefore some people do *dua khair* only whereas some others celebrate betrothal directly. Some others arrange for both the functions. Groom's family does special shopping for the function. They buy 5 suits for bride along with a sweater, a shawl, gold set; make up kit, pairs of shoes or *chappels* and a suit case. In the lot of suits two special suits, fancy in style, are specially given to the bride. The bride puts on either of the suits at the day of function. Groom's sisters and brothers put on new suits and new shoes at the day. Similarly bride's sisters and cousins wear the new clothes. Usually this function is celebrated at the evening hours. When the time approaches the sisters and other close relatives of the groom get ready. The girls wear fancy suits and do make up. Boys hold baskets filled with *mith'ai* in their hands and the procession start towards the bride's residence. The boys do some fireworks on their way to the bride's house by blasting crackers. This procession is welcomed at the bride's house. Small girls of the bride's family shower rose petals at the relatives of the groom. Now the men and women are seated separately. The bride is made ready either at some beauty parlor or at home. When the bride is ready, she is seated at the stage made for this special occasion. Now it is the time to show off. Groom's relative ladies show the suits and other things to the audience they have brought for the bride. To perform the custom of the betrothal groom's mother puts on the wedding ring in the finger of the bride. The guests are entertained with the *mith'ai* and tea. Closer relatives of bride and groom have photo and video session with the bride. Girls express their joy by singing songs and dancing on the stage.

On the other side, in the men's gathering, elders of the family pray for the durability of this new relationship and also the favors of Allah are sought for the couple and the newly bonded

families. The cups of tea with *mith'ai* and *samosas* are distributed among the men. The betrothal function is over for the general people. But for both the families another custom is yet to be performed. The bride's family arranges dinner for the groom's family. The dinner served at the end of the betrothal function.

Very interesting phenomenon is observed that boy whose betrothal is celebrated at her fiancée house he does not go with procession of *mangri* and use to stay at his home.

### *3.10.3 GIFT EXCHANGE*

On regular basis, twice a year, future in-laws of the girl and the boy exchange gifts on the occasion of Eid ul Fitar and Eid ul Azha and sometimes on the 15th of *Shaban* as well. Gifts of both *Eids* are given before a few days before the exact day of *Eids*. These *Eid* gifts are locally termed as *eidi* or *eid*. *Eid* gift, given to the girl, includes various things like a well-designed suit, sandal, bangles and any sweet dish like *kheer, saviyaan* or cake, whereas the boy is given a suit only. Future in-laws of the boy and the girl keep on exchanging the Eid gifts till wedding.

### *3.10.4 TEYHAARAY (FIXING WEDDING DAY)*

Fixing day/date for wedding is another custom that is in practice in the village of Noor Pur Syedan. With the mutual consent of both the families, fix the dates for wedding. This day is formerly announced in a ceremony known as '*teyhaaray'*. People of the village are invited on this ceremony. Groom's family, took *mithai* to the bride's home where they after dua serve the sweets to kinsmen. Some person from senior generation generally buzurag formerly announces the wedding date and invoke prayers for the fulfillment and durability of this sacred bond. In the end mitha'i and tea is presented to the gathering.

All the functions mentioned above are quite similar for the men. They sit in the same fashion, pray and have refreshment and then leave the place. However, in the female gathering the ceremonies differ in nature. Therefore, the ceremonies linked with weddings are, commonly, female dominated.

### *3.10.5 Meelad*

To start the traditional rites of marriage Mehfal-e-Meelad is arranged by the groom's family. Naa'ts are sung and *Darood o Salam* is invoked to the Prophet (PBUH). This *mehfil* can either be male or female *mehfil*.

### 3.*10*.6 *Geeta'n* and *Shughal*

7 to 10 days before the wedding date, activities of the ceremony start at the groom's residence. Girls of the village are invited at night times. These girls sing songs on *'tolaki' or 'thaal'* and express their joy. This get together of girls is known as *'geeta'n'*.

On the other side boys are assembled to celebrate *'shughal'*. The participants of *'shughal'* sit in two groups and sing songs at their turn. A big tray is put upside down and beaten as drum. When the boys are tired of singing, they start dance party. In the end *samosas* and tea is presented to the participants.

For geeta'n girls of the village are formerly invited, whereas boys of the village do not care for any invitation and take part in 'shughal'.

### *3.10.7 Chawal chharna*

Cleaning of rice is arranged at the groom's and bride's house a few days before wedding. Women of the village are invited to clean the rice that is to be cooked at the wedding day. Women are entertained with tea and cake piece or biscuits etc.

### 3.*10*.8 *Stitching up of clothes*

Both the families arrange clothes for the bride. Clothes from the groom are known as '*vari'*, whereas clothes arranged by the bride's family are called '*daaj'*. At two different days the clothes of *'vari'* and *'daaj'* are arranged and stitched. This custom is known as '*kapray tankrna'*.

### *3.10.9 UBTAN*

*Ubtan* basically is a type of cream that is applied to enhance complexion. A day named "*ubtan*" is also included in marriage functions like *maiyan* and *geetan, shugal*. *ubtan* at times made at home or mostly bought from market. The custom of *ubtan* is practiced at the bride's house. *ubtan* is laid on the face and arms of the bride. During this practice, the girls sing songs and dance.

### *3.10.10 DOSTI (FRIENDSHIP)*

The groom chooses his wedding friends. These friends are usually his best single life friends. One night prior to the *mehndi* ceremony, the friends gather and take the groom with them. This group of friends, along with other boys of the village, visits each and every friend's house in the form of a small procession. The friends dance and sing songs and make the groom dance. Every friend presents some sweets to the groom and everybody accompanied.

### 3.*10*.11 *RASM-E-MAYYA'N OR MEHNDI OF GROOM*

After the consistent ceremonies of *'geeta'n', 'shughal', 'ubtan', and 'dosti'* two days before the wedding, *rasm-e-mayya'n* or *mehndi* of the groom is celebrated at his residence. All the close relatives and villagers are invited on the party. Bride's mother, sisters, sisters-in-law and other closer relative ladies bring *mehndi* for the groom. Special arrangements for the food, songs and sitting and a fancy are usually put together. The groom moved with procession of friends on stage under a yellow '*chaddar'*. Green tea, patties and mitha'i is served to the guests on the occasion. The groom's wedding friends come to the stage and tie '*gana'* with his wrist. *Gana* is a kind of bangle with certain fancy threads, usually a symbolic rites tied by the friend of groom. The friends dance at the stage on some musical beet after tying the gana.

### *3.10.12 RASM-E-MAYYA'N OR MEHNDI OF BRIDE*

One day before the wedding date, at night *rasm-e-mayya'n* or *mehndi* of the bride is celebrated. Now the groom's family brings *mehndi* for the bride. This is almost the replica of the *rasm-e-mehndi* of the groom except for that the protagonist is bride today instead of the groom. Groom's sisters and other relative girls wear similar dresses. All the setting and arrangements for the

guests, the stage are the copy of yesterdays (groom's *mehndi*) ceremony. The bride dressed in yellow is brought to the stage. Her wedding friends tie their *'gana'* with her wrist. Elegant designs of *mehndi* are drawn at the hands of the bride. Music and dance party is the peak of the ceremony. The refreshment served to the guests.

### *3.10.13 Gharoli*

After the ceremony of *mehndi* of both the bride and the groom the custom of *'ghroli'* is performed. This custom is practiced at the midnight night, usually soon after the departure of guests, the ladies of the family of bride/groom along with other close relatives put the *'ghroli'* on the head and go to the any house next to the groom's house and fill the *gharoli* with water and came back by singing the songs. When they come back, singing traditional song, the groom has to put down the *ghroli* from the head of the holder. Girls demand money from the groom in response of filling the *ghroli*.

### *3.10.14 Wedding day*

***a.*** *Sehra bandi*

*Sehra bandi* is first ritual that is performed at the day of the wedding. People, who are invited, come to participate in this ceremony. The groom wear special wedding dress and the participants give him money which is called 'salami'. Wedding friends put garlands made of currency notes. After this ritual, the groom goes in the ladies part. Ladies of the house put garlands of currency notes and one of his sisters tie turban or put '*qula'* on his head.

**b.** Barat

After the custom of *sehra bandi*, the groom along with the gathering, known as *barati*, went to the house of the bride. On the way to the bride's residence, friends of the groom blast crackers. In some *barats* in Noor Pur Syedan, the drummers were called and friends and brothers of the groom dance at the beet of the drum. However this does not happen in all the *barats.* The '*barat*' is welcomed by the bride's family and guests are made comfortable. The arrangements for ladies and men are always segregated.

c. *Nikkah* and other Customs

Following the Islamic traditions *Nikkah* is performed in the gathering of male guests. *Nikah* in fact is civil agreement between two male and female where some consideration agreed called as *mehr*. After *Nikkah* sweets are served. Similarly all the *'baratis'* and guests are serve with grand meal. After the meal the groom and his friends are called to the ladies part. The groom enters with the group of his wedding friends in the part of the ladies where the bride, wearing fancy dress and gold jewelry, is present. The chair of the groom is occupied by one of bride's sister. She does not let the groom sit at the chair and till the time he to give her money to leave the chair. Arguments are made in lighter mood. Groom gives his newly sister in law the required money and she leaves the chair for her new brother in law. This newly married couple now sits together. To catch the moment video and photos captured. This is the last custom before the bride's departure from her parent's house.

d. Daj

Among the villagers on marriage dowry is immensely practiced since ages. Dowry included basic appliances, and some luxurious items as brides family can afford, i.e. clothes, water set, tea set, dinner set, furniture, washing machine, T.V, refrigerator etc. Mothers start collecting goods for dowry since the girl is born till her marriage. A lot of money is spent for making *daj* of a girl. Some people give for show off and others give to keep themselves and their daughter at arm's length from harsh attitude of wife takers.

e. Departure of the bride

The departure of the bride from her parent's house marks the end of bride's wedding ceremonies. When the bride leaves her parent's house, her father and brothers hold her arms and put her in the *'doli'*. Then the *'rukhsti'* (departure of the bride) is performed. The bride's *doli* is taken to the groom's house, where she is made comfortable in some place.

### *3.10.15 WALEEMA*

*Waleema* is a ceremony in which the couple announces their marriage to the society and the society recognized both of them as legitimate partner of life. Generally around 500 people invited in which not only close relatives are invited but also kinsmen from lineage and clan and

their friend, family friends and political icons on lunch. There is special stage form where groom use to sit with friends, elders family members and political figures. The guests, after having their meal, meet the groom and give him 'salami' and give financial support which is called *naindra* in local terminology.

## 3.11 DEATH RITES

People of the village are very active, social and friendly. They share each other's celebrations of joys and mourn of deaths and worries. It is the belief of all the Muslims and likewise of the people of Noor Pur Sydan that death is universal for all the living beings except Allah. Whenever anybody dies, various rituals are practiced. The following debate is on the death rituals being practiced by people of Noor Pur Syedan:

### *3.11.1 FUNERAL*

Every soul has to depart from his body one day or other. In Muslims, particularly in the *baradri* of Noor Pur Syedan it is the common routine that whenever someone dies, his/her relatives or people of neighborhood get together at the resident of the deceased. The time of *namaz e janaza* is fixed and then from mosque of village the obituary and time of *namaz e janaza* is announced. In the mean while young persons with the guidance of older ones, excavate grave. All those relatives, living far of the village, are informed about the death and they try their best to approach before *namaz e janaza* is offered. At the deceased's house there is a crowd of women of the village till the dead body is taken off from home to the *janaza gah* to offer funeral prayer. When the dead body is taken off from deceased's house everyone, especially the deceased's family, sheds tears and cries loudly. The dead body is, usually, taken off from deceased's house with the permission of deceased's family 15/20 minutes before the fixed *nimaz e jinazh* time. On the way to *janaza gah*, *kalma tayba* is recited loudly. When they reach *janaza gah*, lines are organized for *namaz e janaza*. One person comes forward and narrates the good deeds and efforts of the dead person loudly. After *namaz e janaza*all the gathered people pray for the dead person. Many of the gathered people leave after offering *namaz e janaza* and condolences. Close relatives and neighbors go with the funeral and put the body into the grave exactly according to

the Islamic burial rituals. All gathered people at that time put dust on the grave and prepare the grave which is considered sacred and desirable act. After the completion of the grave *Molvi* recite some rhymes of the Holly Quran and the all the gathered people pray for the concealed person. After this for first 3 days people visit the deceased's house for *fateha* and recite various *kalmaat* on *geetiaan*. And during these three days mostly close relatives give meal of three times on each day to the deceased's family.

### *3.11.2 KHATAM E JUMARAT*

After the *qul*, *khatams* are observed on every Thursdays for 40 days. Close relatives and others participate in these *khatams*. The participants recite *kalma tayyaba* to gift the reward to the deceased. Fruits and other foods are presented as *haziri* at the end of each *tasbi*. Usually these *khatams* are observed for four weeks. Every person spends money on these *khatams* according to affordability. Since these expenses are thought to be spent in the way of God and the reward is gifted to the deceased, therefore *khatam e jumarat* is considered as an important ritual to be observed. If the deceased family is too poor to meet the expenses of these *khatams*, the rich relatives found so philanthropist and generous in this regards particular Diasporas abroad take active participates in the events.

### *3.11.3 CHALEESVAN*

After the four weekly *khatams* observed on Thursday, *chaleesvan* is commemorated. This is a kind of bigger *khatam* and every relative, whether lives far or near, is invited by sending him invitational cards. *Khatam e Chaleesvan* prolongs for longer period as compared with the *khatm ejumarat*. People participate in this *khatam* at a large number therefore meal is prepared accordingly. Participants sit on carpeted ground and recite *khtam e Ambia*. *Hazries* are presented in the shape of fruits, *makhanay*, fried liver of goat, *halwa* and tea etc. before distributing *hazri* prayers are invoked for the salvation of the deceased and the favors of God are sought. More than 200,000 *kalma* is recited at the *khatam* of *chaleesvan*. In the end *na'ts* are sung and *salam* is invoked to the Prophet (PBUH). After the *na'ts* final prayers are invoked and the rewards of all the *kalmas* and Qurans recited by relatives and friends during forty days along with the *kalma* recited in the *khatame chaleesvan* are gifted to the deceased. After the prayer meal is presented

to the participants in an organized manner. Instead of sitting on chairs participants sit on ground to eat meal.

#### 3.11.4 *SALANA KHATAM*

*Salana khatam* is one of rituals that have been observed in the village since generations. This *khatam* is almost the replica of *khatame chaleesvan* or other *khatams*.  The deceased is gifted the reward of kalma and meal the same way as in the *chaleema* and *khatam e jumarat*. Actually by observing *salana khatam* the deceased is remembered by his progeny and the relatives. The *salana khatam* is observed on the death date of the deceased.

### 3.12 FESTIVALS

Various festivals are organized in which all the villagers participate, interact, celebrate symbolically wear different types of dresses and distribute food items. Major functions of these festivals are to integrate all the people, share affection with relatives and to stay connected with religion.

#### *3.12.1 EID MEELAD-UN-NABI*

In the 2nd month of Islamic calendar, Rabi-Ul-Awal, everyone organize *mehfal-e-meelad* in one's home to celebrate Prophet (PBUH) birthday. In *mehfal-e-meelad* young *naat khwan* sing naats and then any of the older persons give religious lecture. After the religious lecture "*salam*" is recited by all the participants in erect posture. At the end of *mehfal*, food is distributed after *dua*. On the 12th of Rabi-Ul-Awal in the morning, all the male members of the village gather in front of *masjid* and then walk toward Sohawa city in the mean time they recite *naat* loudly and then from the city they return back to the village. All the participants wear white dresses and walk having symbolic representing green flags in their hands.

### 3.12.2 *EID UL FITAR*

Eid-ul-Fitar amalgamates the whole village. Eid-ul-Fitar is celebrated on 1st of the ninth month of Islamic calendar. Male and female wear colorful designed dresses. People after offering Eid prayer visit every residence of the village where they are entertained with different sweet dishes.

### 3.11.3 *EID UL AZHA*

Eid-ul-Azha is the occasion when Muslims celebrate, sacrifice animals, meet one another and distribute the meat. The historical roots of sacrifice traced from Hazrat Ibahim and Hazrat Ismail, sacrificing the most precious thing on the name of Allah. On Eid-ul-Azha people of the village offer prayer and those who are privileged to slaughter the animals give sacrifices and then distribute the meat among their relatives and the poor. Sacrificing the most precious thing on the name of Allah (which manifest the religious) affinity and distributing the meat to poor (which cause social solidarity) are important rites attached with Eid-ul-Azha. Despite the religious significance, the concept of Eid-ul-Azha is also attached to prestige. The man who sacrifices the most expensive animal would be regarded to have more prestige in social matrix.

### *3.11.4* *MUHARRAM*

In the 1st month of Islamic calendar, Muharram, people of the village commemorate the sacrifices of family of Prophet (PBUH) and Hazrat Imam Hussain. Tenth day of Muharram, most of the people arrange *mehfil* at their places in memory of the sacrifices given by the dynasty (*Ahly Bait*) of Prophet (PBUH) and Hazrat Imam Hussain. On the *mahfil* people get together and sing *naat*, *manqabat* and *noha* and then sermon is given some senior member of the family and they tribute Hazrat Imam Hussain with *salam*, in the end all the participants are served with food after prayer. *Haleem* and *biryani* are most common food items that are given in the religious feast. The people who organize *mehfil* are considered very religious and praiseworthy.

### *3.11.5* *URAS OF HAJI BABA*

Death anniversary of *peer* (saint) is termed as *Uras*. *Uras* of Haji Baba Nooran Shah is celebrated annually on 11th of April. In *Uras* all the villagers participate and likewise people

from other villages and cities participate. Guests are warmly welcome by the villagers. Night before 11th of April the whole night *naats* are recited in the Masjid on loudspeaker. On the 11th of April from morning to noon, various scholars through light on life history of Haji Baba and his miraculous. Then custom of *chadar charhai* is performed. In the end lunch is given to all the guests by progenies of Haji Baba. People on *Uras* get opportunity to sale food items and earn money.



Photography 9: *Chadar Charhai*

# CHAPTER 4
# SOCIO CULTURAL CHANGE AGENTS

## I SECTION 1

The researcher has presented tables to depict the primary information, and the researcher expressed the tables to understand the information exactly. Primary information is essential and integral role in the study. It is useful to comprehend study area and local people. This data gives idea to the researcher and the reader that how is the condition in the area related to agriculture, castes, education, family structure, gender distribution, income resources, literacy rate, and occupation, population and settlement patterns.

Table 2: Types of houses of the village

| Categories | Frequency | Percentage |
|---|---|---|
| Kacha house | 2 | 4.1% |
| Paka house | 46 | 93.9% |
| Kachapaka house | 1 | 2% |
| Total | 49 | 100% |

(Source: socio-economic census)

Table 3: Demography and Gender distribution of the village

| Categories | Frequency | Percentage |
|---|---|---|
| Male | 163 | 48.8% |
| Female | 171 | 51.2% |
| Total | 334 | 100% |

(Source: socio-economic census)

Table 4: Caste distribution of the village

| Categories | Frequency | Percentage |
|---|---|---|
| Kazmi Syed | 320 | 98.8% |
| Nakvi Syed | 13 | 0.9% |
| Gujar | 1 | 0.3% |
| Total | 334 | 100% |

(Source: socio-economic census)

Table 5: Occupation of the villagers

| Categories | Frequency | Percentage |
|---|---|---|
| Student | 81 | 24.3% |
| Business | 21 | 6.3% |
| Housekeeping | 119 | 35.6% |
| Teaching | 6 | 1.8% |
| Policeman | 2 | 0.6% |
| Layers | 2 | 0.6% |
| Rickshaw driving | 4 | 1.2% |
| Texi driving | 4 | 1.2% |
| Labor | 9 | 2.7% |
| Any other | 86 | 25.7% |
| Total | 334 | 100% |

(Source: socio-economic census)

Table 6: Marital status of the villagers

| Categories | Frequency | Percentage |
|---|---|---|
| Married | 140 | 41.6% |
| Unmarried | 181 | 54.2% |
| Widow/widower | 12 | 3.9% |
| Divorced | 1 | 0.3% |
| Total | 334 | 100% |

(Source: socio-economic census)

The table no 1 depicts the types of house construction. There are three types of houses exist in the village. The ratio of paka houses is in high percentage in the village. 46houses out of 49 are concreted and only 2houses are constructed of mud while 1 is semi paka.

The table no 2 shows the population of the village Noor PurSyedan. And the table also `slit population into gender division. The larger part of Noor PurSyedan's population is female with 51.2% percentage whereas male members of the village are in 163numbers.

The table no 3 high lights the castes living in the village. Syed is the most dominant caste in the village with 99.7percents only 1 member is from Gujar family and that member is a female who is a widower of a syed. Syeds are further subdivided with regard to lineage and the syed community in the village belongs to two i.e. Kasmi Syed and Nakvi Syed. The table clearly shows that KazmiSyeds are in high percentage and are in 98.8 percentage and only 0.9 percent are NakviSyeds.

Table no 4 categories the target population with regard to their occupations. Majority belongs to housekeeping occupation as women are in more numbers in the village. 86persons were affiliated with any other occupation listed in the table. Students have also a larger amount in the village they are covering 24.3 percent of the total population. There are 21 business related persons, 6 teachers, 2 policemen, 2 layers, 4 rickshaw and 4 taxi drivers and 9 villagers are labor workers.

Table 7: Type of marriage

| Categories | Frequency | Percentage |
|---|---|---|
| Endogamy | 149 | 97.4% |
| Exogamy | 4 | 2.6% |
| Total | 153 | 100% |

(Source: socio-economic census)

Table 8: Sources of income of the families

| Categories | Frequency | Percentage |
|---|---|---|
| Government job | 8 | 13.3% |
| Private job | 13 | 21.7% |
| Assisted by any other member of the baradri | 3 | 5% |
| Assisted by relatives working abroad | 29 | 48.3% |
| Any other | 7 | 11.7% |
| Total | 60 | 100% |

(Source: socio-economic census)

Table 9: Modern Technology holders

| Categories | Frequencies |
|---|---|
| TV | 55 |
| Refrigerator | 47 |
| Mobile | 147 |
| AC | 17 |
| UPS | 11 |

(Source: socio-economic census)

Table 10: Informal Education

| Categories | Frequency |
|---|---|
| Vocational | 4 |
| Technical | 4 |
| Religious | 305 |
| Under age | 29 |

(Source: socio-economic census)

Table 11: Formal Education

| Categories | Frequency |
|---|---|
| Illiterate | 33 |
| Under age | 51 |
| Under primary | 34 |
| Primary | 65 |
| Middle | 31 |
| Metric | 46 |
| Intermediate | 39 |
| Graduation | 26 |
| Master | 9 |
| Total | 334 |

(Source: socio-economic census)

About In-depth interviews' respondents

Table 12: Gender distribution of respondents in in-depth interviews

| Categories | Frequency | Percentage |
|---|---|---|
| Male | 22 | 73.3% |
| Female | 8 | 26.7 |
| Total | 30 | 100% |

(Field data)

Table 13: Distribution of respondent with regard to marital status

| Categories | Frequency | Percentage |
|---|---|---|
| Married | 22 | 73.3% |
| Unmarried | 8 | 26.7% |
| Total | 30 | 100% |

(Field data)

Table 14: Distribution of respondents with regard to age

| Categories | Frequency | Percentage |
|---|---|---|
| 25-30 | 4 | 13.3% |
| 31-35 | 4 | 13.3% |
| 36-40 | 4 | 13.3% |
| 41-45 | 4 | 13.3% |
| 46-50 | 4 | 13.3% |
| 51-55 | 4 | 13.3% |
| 56- and above | 6 | 20 |
| Total | 30 | 100% |

(Field data)

Table 15: Distribution of respondents with regard to education

| Categories | Frequency | Percentage |
|---|---|---|
| Under primary | 5 | 16.7% |
| Primary | 4 | 13.3% |
| Middle | 4 | 13.3% |
| Metric | 5 | 16.7% |
| Intermediate | 5 | 16.7% |
| Graduation | 3 | 10% |
| Master | 4 | 13.3% |
| Total | 30 | 100% |

(Field data)

Table 16: Distribution of respondent with regard to their occupation

| Categories | Frequency | Percentage |
|---|---|---|
| Wage labor | 4 | 13.3% |
| Government servant | 4 | 13.3% |
| Private job | 4 | 13.3% |
| Business | 3 | 10% |
| Layer | 2 | 6.7% |
| Housekeeping | 7 | 23.3% |
| Any Other | 6 | 20% |
| Total | 30 | 100% |

(Field data)

## II SECTION 2

## 4.2 SOCIO-CULTURAL CHANGE OVER THE PERIOD OF LAST 25 YEARS

### *4.2.1 FAMILY SYSTEM*

> "Today, extended family patterns are found in Latin America, Africa, Asia, and some parts of Eastern and Southern Europe. With the advent of industrialization and urbanization, maintaining the extended family patterns becomes more difficult. Increasingly, young people move from rural to urban areas in search of employment in the industrializing sector of the economy. At that time, some extended families remain, but the nuclear family typically becomes the predominant family form in the society."[42]
>
> (Kendall, D. 2012)

A family is a group of intimate people emotionally involved and related either by blood, marriage or adoption; responsible for the reproduction and rearing of the children and living together. It is one of the most important and perhaps the oldest institution of any society in the world. The different types of family systems are changed with the passage of time according to the needs of its members due to certain reasons. In the region of Potohar, extended and joint family systems were most common that are now changing their nature and families are changing into nuclear family system. The family system of the village has changed its previous conditions. 25 years earlier, families were living, mostly, in extended and joint family system. In a single home two to three generations had been living with their parents on the same *choolha*. They used to share the household responsibilities and the domestic chores.

> "People in the village were mostly living united as well as in extended and joint family systems. In such kind of systems, I think there was very much affection among all. We could easily go to others' homes at any time. People used to welcome their guests warmly. Moreover, in that family system all the members of the family and the whole village had deep love which now seems to be missing totally".
>
> (Respondent # 1)

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[42] Kendall, D. 2013. *Sociology In Our Times: The Esentials.* 9th Ed. 436 p.

But, currently, the picture of family system is very much different from the previous one. Now, at present time, the villagers have adopted nuclear family system habitually. Only a few families are yet to say good bye to the old family system but overall extended and joint family system is almost replaced by nuclear family system.

> "25years ago, extended and joint family systems were very much common while nuclear family system was seldom to be found in the village. The couples, now a day's get separated from the family a few years after their marriage. Now, mostly, nuclear family system is observed in the village and it makes me grieved and sad at heart."
>
> (Respondent # 11)

According to the socio-economic census record out of 60 families 43 have adopted nuclear family system while only 12 families are living in joint family and 5 are living with extended family system as presented in the table no 7. Due to this change individualistic attitudes are more obvious among the youth.

### *4.2.2 EDUCATION*

> "Education is the social institution responsible for the systematic transmission of knowledge, skills, and cultural values within a formally organized structure. In all societies, people must acquire certain knowledge and skills in order to survive. In less-developed societies, these skills might include hunting, gathering, fishing, farming, and self-preservation. In contemporary, developed societies, knowledge and skills are often related to the requirements of a highly competitive job market."[43]

Education is a very important element that plays major role in the progress of a society. To compete in the modern world education is part and parcel. Before had getting settled in Noor Pur Syedan, *bradri* of the village had been migrating from one area to another. When they got settled in the village, their economic conditions were not good. They could not, and did not, focus on their education. Since there was not any trend of getting education at that time, therefore, none of the villagers had succeeded to get quality education and hence lacked any high ranked job.

[43]Kendall, D. 2013. *Sociology In Our Times: The Esentials*. 9th Ed.

> "Education was not considered important in the past so, it was never preferred. Since the economic condition of the people was not good, they asked their young ones to do work at the early stages of their lives to earn money instead of getting education."
>
> (Respondent # 4)

Before 25 years, the literacy rate of the village was hardly 10%. Only one person was postgraduate and a few were graduated. More than half of the population was under primary. Female members were not given education. Only a few women were primary pass and only one was postgraduate and another was metric pass and all others were under primary and were not given the education for certain reservations i.e. lack of resources and lack of awareness. Drastic change has occurred on the ground of education in the village. With the passage of time and with the intervention of certain factors the environment has been totally changed. Now schools and colleges are constructed in the nearest city from the village. Now education is very common in the village. The new generation of the village is trying to achieve the ratio of hundred percent in the field of education. Boys and girls are getting education without any cultural or social restriction. According to the socio economic census, many female students of the village are getting education, some of them are doing graduation some have done their graduation and master's degree. Couple of female member of the village has recently completed their master's degree regular from University while living in a hostel of the university. Many of the male members of the community are studying in the top universities of Pakistan. Some of them are studying in the UK and China. No single drop out case came in the record which is the proof of the fact that how much the people of the village are interested in getting education.

> "I am not educated but I think that education is compulsory and we cannot compete in the society without education. Those who do not get education have no proper sense to speak and work at good post so I am in favour of educating male as well as female and I am also providing facilities to my daughters and sons to get good and proper education"
>
> (Respondent # 2)

### *4.2.3 Economy*

The economy of the area consists of economic system; the labor, land resources, trade, distribution, utilization of goods and services of that area. Social network, where goods and services are exchanged, may also be included in an economy.

People the village were very miserable at the initial stage of the migration. 25 years ago, they were economically not strong enough to spend money for quality clothing, shelter, health, education etc.  Now almost one person from every family has migrated abroad for employment, which has made them prosperous and wealthy enough. Hierarchy is an imperative part of any social group since the advent of modernization, classes regarding poor and rich have also established in this village as well: from daily wages workers to millionaires are living in the village. But most of them are now living quite happy life and can spend good number of money to meet their needs.

### *4.2.4 SOURCE OF SUBSISTENCE*

Villagers' source of subsistence was their land and agriculture. They used to earn their living by cultivating their land. Whenever, in the past, any of the villagers would reap his crop, all the relatives used to take part in the harvest and helped him do his job. Besides this, some members of different families were working in Saudi Arabia and Dubai others were doing labor work in Pakistan and some others were working in Ships in Karachi. Now population has increased a lot and is increasing day by day rapidly. Most of the land has been used for the construction of houses. Currently agriculture is no more in the village. At present, one or more than one member of every 2$^{nd}$ family of the village is living abroad and is earning money to support their families back in the village. The major source of subsistence being the aid provided by their family members working abroad: such as in America, Canada, Dubai, Italy, Korea, Saudi Arabia, and Spain. Majority of Diasporas is living in America and many of them are living with their families. Those who are living abroad with their families, financially support their relatives back in the village. Now with the arrival of quality education some of the villagers are also connected to the profession of teaching either in schools or government colleges. Many young boys are driving their rickshaws in the nearer city to earn money to meet the needs of life successfully.

> "25years back agriculture was a main source of subsistence of most of the people of the village. Now agricultural activities are very limited. Mostly there are rickshaw drivers and labors at daily wages. One person of every family is working in Europe or America and supporting his family. Unfortunately majority of youth is unemployed even after getting education."
>
> (Respondent # 7)

As in the chapter 3, the role of the women, in the village, is mostly restricted within the four walls of the house to perform domestic chores like child caring, cleaning and dusting, fetching water and other household duties. She was accepted to be limited to stay within the territory of the house and seldom went outside the village for any reason and would never go outside at any cost because it was prohibited in the society and women were aware of that due to social learning and rules of the culture for women. Today, though the situation has not drastically changed, yet the process of change is in offing. A few educated young female members of the village are doing job of teaching and one of them is doing private job at a telephone company which depicts that society has started treading the path of change in this social and cultural area.

### *4.2.5 POLITICS*

The people of Noor Pur Syedan migrated from the occupied state of Jamu and Kashmir and came to Pakistan and this is the reason why they had been the part of Pakistan Muslim League. Here people, in ideological politics gave full support to Pakistan Muslim League. People of the village had respect for Quaid-I-Azam because of his honest views about Kashmir and a famous statement 'Kashmir is the right vein of Pakistan'. Quaid-I-Azam Belonged to Pakistan Muslim League, that was why, Syed *Bradri* relied on the League and extended its services to it for a long time to come.

> "Our politics was honest and we exhorted to strengthen Pakistan and remained stuck to Muslim League. Our people took part by using their own resources in politics."
>
> (Respondent # 1)

Among those who migrated from Kashmir, and were the part of the independence movement of Kashmir, the people of Noor Pur Syedan had been in majority 25 years ago, , and that is why they had a political sense more acute than those who were Pakistanis.

The people of Noor Pur Syedan took part in Kashmir freedom movement in 1947, under the leadership of Chohdari Ghulam Abbas and Syed Abdullah Shah Azad and later on, after the migration, followed their leadership as well. Syed Abdullah Shah observed the duties twice as a member of Azad Kashmir Assembly. There was a political harmony in the community of Noor

Pur Syedan 25 years ago and all of them were led by just one leader. If we observe the political situation today, we would come to know that a big political change has occurred, and there is a radical change in the thinking of the people of the area which is far more different than it used to be 25 years ago. The youngsters seem to have no concerns with the movement of freedom of Kashmir, and are unaware of the politics and movement of Kashmir. Though today a member of the same community is also serving for Azad Kashmir assembly, the young generation has very deep interest in Pakistani politics only. Having different views about politics, the young generation has been divided into different political parties, and the entire village has now been divided into different political groups.

## Life History

Syed Muhammad Sarwar Shah, the key informant of the researcher is 84 year old, provided his life history. He was born in Rajori, the Tehsil of occupied Kashmir. He spent his childhood in Tehsils of Palwama and Rajori. From the inception, he had been concerned with farming, trade and politics. He did farming by his own hands. Then after the death of his father, he ran his trade. In that period, as movement for the separate state, Pakistan, started, his inclinations remained towards Pakistan. When the Indian army laid down cruelties on them and burnt their houses and property, then in 1947, in a cluster they migrated from Kashmir. Though they fought against Indian army for 10 months, and got Rajori free.

> "When Indian army attacked us with tanks and jet fighters, destroyed our houses and cattle and martyred many members of our family, then we migrated to Pakistan".

From childhood he has been concerned with politics. His father was a member of Muslim Conference for a long time. Wherever Muslim Conference convention held, he took part into it with his father. In this regard, he led his entire life as political worker. He took part as an active participant in the struggle of the movement for freedom of Kashmir and was included in first Haidri Battalion.

After migration, they faced economical difficulty, in inception in Pakistan, but he did not leave politics. The period in which Fatima Jinnah contested election against Ayoub Khan, he and his

entire brethren supported Fatima Jinnah. He also got Fatima Jinnah's convention convened in Sohawa, in which Fatima Jinnah took part and he performed the duties of a stage secretary. When Ayoub Khan and Fatima Jinnah were to address together in Rawalpindi, at that time the former was ruling, he stopped the caravan of Sargodha B.D. members, so that the people might not come in large numbers to the address of Fatima Jinnah. When he knew Ayoub Khan's step, he went peer of Makhey's house to inform Fatima Jinnah. She listened to him carefully and made a person to write all what he said to her. Mr. Sarwar Shah is now very disappointed from youth of the village regarding politics. He narrated that young ones have forgot the movement of "Tehreek e Azadi Kashmir" and they do not take interest in the politics of Azad Kashmir.

> "I offered my honest services to the politics of Kashmir and Pakistan, for my whole life. I think that there is a big difference between the political thinking and awareness of the current people of this village and that of 25 years ago. The village people have politically been divided now days; and there is no political union amongst them. Another shocking situation is that the majority of people of the village are unacquainted to the politics of Kashmir for which we fought and sacrificed. Today when I ask any young person about Kashmir movement or about Kashmir most of them do not even know about the prime minister or the president name which is shocking and strange and this also makes me very sad".

### *4.2.6 Religion*

Religion has always been a source of hope, calmness and a kind of a pain killer in any worry or agony in life. There are various religions in the world and all of them have different ways of their practices. The community of study area belongs to the religion of Islam. Islam is based upon two key pillars – the holy Prophet (PBUH) and the holy book. In Islam there are two major sects, Sunny and Shia. These two sects are further categorized into different schools of thoughts. Like Sunny sect has further four *Fiqha* such as Hanfi, Hambali, Malki and Shafi. Sunny sect is also divided into four different *Silsala* - Nakshbandia, Qadaria, Chishtia, SohrWardia. These *Silsala* have some different points of view like some allow music and the others don't, some do *zikar e jehri* and the other do not allow etc. The followers of these *Silsala* act on the order of their *Murshad*. All in all the main purpose of these *Silsala* is to achieve purification of inner self. The founder of the village Noor Pur Syedan, Syed Nooran Shah known as *Haji BaBa*, belonged to

Nakshbandia *silsala*. People of Nakshbandia *silsala* are strict in their religious thoughts and practices. In the past, People of the village used to brand themselves as Sunnies and strictly followed the religious obligations. They kept them away from drugs and considered it as *multak makroh* or *mutlak haram*. They very keenly acted upon basic obligations of Islam. They had regularly been offering prayers and even prayer of *Tahajad* also. Then with the passage of time and with the intervention of different factors people started changing their past life style. Firstly they started organizing *mefil e meelad* at their houses to provoke religious and spiritual feelings and to spread religious awareness. Then side by side these *mehfil e meelad* they are now also commonly arranging *majalas* in which *noha* are sung and *Salam* is offered to the holly Prophet (PBUH) and His progenies. These *majalas* were not organized 25years ago.

People, especially youth, enthusiastically arrange and actively participate in *mehfil* and *majalas* on the other hand they do not go to Masjid regularly to offer obligatory prayers.

These days, a large number of people, openly puff cigarette and use naswar as well. Some of them also have started using *charas* (cannabis resin) and other drugs.

Even though people still follow Hanfi Fiqha yet most of the people are tending toward Shiaism and Shia views are admired and backed which were criticized in past.

### *4.2.7 COMMUNICATION MEDIA*

Communication media may be defined as any means or instrument of communication, through which information, ideas, attitudes or emotions are transferred from one person to another or from one group to another group. Communication media includes books, magazines, radio, television, internet, telephone, mobile phone etc. The researcher was informed by his respondents that 25 years back they were unaware of computer mobile internet and some other communication media. Radio was commonly used in the village and only two televisions were there in the whole village. Many people had to go and watch TV in a huge crowd where there was the availability of TV in the village. For communication with the affectionate living far away, villagers used to send letters to convey their ideas and feelings to their relatives living far away. After some time with the arrival of advancement of telecommunication in Gujar *Khan*, the

villagers started going to Gujar *Khan* at a place to talk to their relatives. on phone, living abroad. Then telecommunication of Pakistan launched a telephone exchange in the village. After that a few houses in the village got the facility of landline telephone. Now at this stage there are 29 telephone connections working in the village. Now at present time, television, cable, PTCL phone or mobile are available in every house of the village. Internet DSL service is also available in the village. People, these days, have very easy voice and video communication access to their relatives living abroad. Initially, when the TV cable service came in the village, a few years ago, some people resisted to the idea of TV cable. They were of the view that TV cable has negative effects, especially on religious grounds. Therefore, they were thinking that TV cable should not be there in the village. But now each and every house of the village has got the connection of TV cable and pays Rs.200 charges for each connection.

#### 4.2.7.1 Facebook Group Page

Facebook is a famous website of social network around the globe, where one can make one's account and use it. User can make friends, share views and upload pictures. One can also make a group page and add members.

Since there is availability of Internet in the village, most of the people use Facebook regularly. On Facebook there is a group page of the village which is given the name of "Noor Pur Syedan". It is a secret one and not an open page so only members of the page can view and use the page. About 122 members of the village either living currently in the village or living abroad follow this page frequently. Females of the village also can operate computer and use Facebook as well. Females have also mutual friendships with their members of family and cousins. All the members of the Facebook group page "Noor Pur Syedan" are male. Members of the community living away from village and away from country also have prominent numbers in membership of the group page. They, very actively and seriously, have their eyes on the political situation of Pakistan and share their feelings openly. They share their thoughts, views, pictures and comment upon others' post seriously and also in a funny style. They also have some serious discussions on family issues, political, religious and educational topics. Sometimes they exchange hot, furious,

and blistering words on any special clash. A few serious, mature and active persons from admin of the group page solve those matters logically.

### *4.2.8 MARRIAGE PATTERNS*

Marriage is a basic institution of any culture. It shows the uniqueness of culture. The researcher interviewed local people and made him familiar with the marriage patterns of the past while current patterns have been observed by the researcher as participant and likewise through collected data via interviews.

The pattern of inviting people on a marriage ceremony was quite different before 25 years from that of today. A list of the names of the people, who were to be invited on the ceremony, was written on a single page and the page was given to a barber, a social messenger, and he would go door to door and give invitations. Everyone, on receiving the invitation, would give some money, as services charges, to the barber, the social messenger. Sometimes the duty of the messenger was assigned to some close relative or any friend who would invite people but, contrary to the barber, he would not accept any services charges. But now for invitation on marriage people use decorated and colorful fancy invitation cards. And those beautiful cards are distributed at the houses of all the guests by any of the *Dost* (friends) of the groom from groom side and any cousin from bride side.

Change is also observed and investigated in the age at which male or female of the village get married. Married and other aged women narrated the researcher that since the female members were not given higher education, consequently, at that time, the marriages of the females at a very young age were awfully common. 25 years ago, such early marriages were very common and girls were supposed to marry mostly before getting to 16 year of age. Now everyone in the village provides equal facility of education to their sons and daughters. Female gets married after completing her education now. Therefore, the ratio of early marriages has been diminished to zero percent. Now early marriage is an out-dated idea and female members of the community usually get married after 20 to 25 years of their age.

> “In our age early marriages were very common for example me and my age fellows of the village got married before they got to 16 year of age; while now a days early marriage is no more to be observed. My daughter got married a few

> months back when she was 27. She was engaged in her early age but one reason of her late marriage as compared to that of ours is that she was completing her postgraduate from Fatima Jinnah Women University".
>
> (Respondent # 9)

In the past marriage ceremonies were so simple and people spent only a nominal expense on the ceremony. *Mayaan* of bride, marriage, *valeema* were the only three major functions of marriage. *Rukhsati* and *valeema* were held on the same day. Dinner was given by wife givers in the function of *mayaan* of bride and then on the next day the *barati* were entertained and given refreshment by the wife givers and on that very day after *rukhsati* at night the function of *valeema* was held and dinner was given by wife takers to the *baradri*. The dinner was encompassed on only one dish. Mostly 5 suits were given to the bride by wife givers as *daj* (dowry) and a few other daily appliances. Work of *tilla* and *gota* supposed to be must on the suits that were given to the bride.

Now at present patterns of marriage are changed with the passage of time due to several reasons. Function of groom's *mayaan* is organized on the day before bride's *mayaan*. Different *rasam* are performed at the functions of *mayaan*. Wife givers on the day of bride's *mayaan* and wife takers at groom's *mayaan*, give dinner to their close relatives before the function of *mayaan* starts formally. Large amount of money is spent on the arrangements of *mayaan* function. Although the function has increased colours and fun immensely but results tell that the function has also increased more burdens upon the people. Middle and lower class take loan to organize such functions and then it takes years and hard work to recompense that loan.

> "Marriage patterns in past were very simple. There is radical and drastic change can be observed in marriage patterns. Twenty five years ago Mayaan of groom was not held but now thousands of rupees are spent on this function. Stages are decorated on rent and expensive dresses are dressed in".
>
> (Respondent # 12)

Wife givers invite the whole *baradri* at lunch on the day of marriage and on the very next day wife takers invite the whole *baradri* at lunch on *waleema*. As *daj* (dowry) wife givers give approximately 25 to 30 suits, furniture, daily appliances and other luxuries of life. Dowry has put a huge burden on the parents of bride and they have to work hard and since the daughter is born

parents start making dowry for the daughter till her marriage. Wife takers give gold (for bride) of 6 to 9lack and 25 to 30 suits for bride as *warri*. Expenses of marriage have gone beyond the limits of a common man. Usually people after marrying their children took many years to write off their marriage debt. The one element of marriage which is preserved by the community is the type of marriage i.e. endogamy. The members of the community do strictly endogamous marriage within their caste. It is one of a few things that are preserved by the community.

People of the village for *Barat* had to go on foot and without any musical instrument or firework. Bride was brought to groom's home on a special kind of seat on *rukhsati*. That seat was gripped by couple of wooden poles. On the way till entering groom's home the seat should and must had to cover with red colored cloth, that decorated seat was called "*Doli*". *Barat* has changed its nature and form in current hour. These days the use of *doli* is no more which at times was part and parcel of *Barat* on *rukhsati*. These days *Barat* depart and arrive back with dozens of vehicles. Family of groom, friends of groom, cousins have their own separate cars and other members of *baradri* go on hired vans groom's family. Groom's car is usually fully decorated with fresh flowers and mostly that car is branded and should be up model on groom's desire.



Photograph 11: 25years old Barat



Photograph 12: Barat in modern age in Noor Pur Syedan

### *4.2.9 Food*

Child nourishment has always been very serious as well as interesting topic. Milk is considered compulsory nourishment for baby and feeding for maximum two years is considered religious obligation as well. In the past, People of the village had been giving mother milk and if any other milk had to be given then goat milk was preferred. At least for 6months they had been giving mother milk only. After 6months beside mother milk people used to give *sooji halwa, sagu danraan,* etc.

Current picture of the village shows the changing food patterns for children by elders. These days, people though prefer mother milk for baby but it they use other modern products and modified milk available in the market. Special prestige is given to Cyrillic or some of modified milk products are also preferable nourishments for up growing baby.

The food patterns of the people of the village have changed in the last 25 years a lot. In past, 25 years back, people of Noor Pur Syedan village had been producing vegetables from their lands. Various local vegetable had been in use of the people happily. Local and indigenous vegetables were used at lunch mostly, at night white boiled rice with "*Mothan di dal*" was used mostly, but they are not used as regularly and pleasantly as it was used in past though there are families still eat that dish at dinner mostly but they are only a few.

In the past people of the village had been using pure and *Desi* foods. They had been using *Dasi* chicken instead of poultry chicken in their diet. People regularly had been making butter, *Lassi*, *Dasi* ghee at their homes. They loved to eat different kinds of *Saag* locally named as *karam, saryoon, sareerhi, halyaan* etc in past. People when travelled to urban areas from rural area and saw their lifestyle which was getting modern that helped to change the thinking of the people about their food items. They are now very use to visit restaurants within the area and far away from the village.

Chicken was used seldom in the past while mutton and beef was commonly cooked at Thursday dinner. *Lassi* and *podinachatni* was used at lunch in summer on regular bases. But people currently have changed that *desi* dishes and they do not use *lassi* at all or use rarely and

*podinachatni* is used infrequently. On every next day people enjoy chicken at dinner and at lunch as well. Fast foods are favorite dishes of young ones. They visit fast food restaurants on regular basis.

### *4.2.10 CLOTHING*

Drastic change has occurred in dress patterns of men as well as women. 25 years back, young boys and men were usually dressed in flapper *Shalwar* and short *Kameez* and older ones were dressed mostly in *Pajama*, *Achkan* and *Krakuli topi* (Jinnah cap). These things have replaced and changed with the passage of time. Now young boys wear *Shalwar kameez* with a touch of fashion and they also watch female dresses and try to copy them as well. While going at party or any function they wear pants shirt or pants coat. Men wear *Shalwarkameez* with waistcoat or pants coat as well. Before twenty five years, women usually dressed themselves in simple *Shalwar kameez* and for bride velvet suit was used. In present hour, women wear full fashionable suits and for shopping they go to Gujranwala or Rawalpindi whereas twenty five years back women could not even think to go at such distance for shopping due to several reasons like lack of money and transportation and especially because they were prohibited by their elders. Bride of present time wear *Lehnga* at the day of her *Rukhsati* and that *Lahnga* mostly is purchased from 50 thousands to 1 lack. In the past, people wear handmade sweaters in winter season. Mothers used to make sweaters before the arrival of winter for them and for their family. These days only a few women are known how to make handmade sweaters. Now people buy sweaters, jackets, uppers and hoods in winter season from markets. People like to wear branded shirts and sweaters instead of their home made things that is why women now do not take interest in making clothes by hand.

Female of the village had been wearing *purkha* to go outside the village. And it was strictly observed and strictly ordered by the heads of the family. *Purkha* that was in use of female of the community had different types, one was called *'choli aala purkha'* and the other was known as '*topi aala purkha*'. The woman, who in any cause went out of the village without wearing any *purkha*, was strictly criticized by rest of elders especially by men. These traditions are currently changed or somehow have less importance. Women can go easily out of the village and travel far

away the village wearing only *'chadar'* without any restriction. Men do not take notice of that. Though some old and aged women do wear *purkha* but they are very less in number.

Females in past did not go to tailor at all and they themselves had been stitching their dress. If anyone did not know how to stitch the clothes they had been giving their clothes to and other lady in the village who knew how to stitch. With the passage of time when people of the village got development in their economy they changed their ways of life. They started preferring male tailors working in the nearer city, Sohawa. In the initial times any head of the family or male used to go to the tailor shop for stitching their female's dresses. These days females of the village themselves go to the tailor shop in the city and get the stitching of their clothes.

### *4.2.11 SHELTER*

Shelter provides protection to its inhabitants. There are three different types of house structure i.e. *kacha, paka* and *kachapaka.* In different villages, in the region of Potohar, most of the houses are still built in *kacha* form with *mud*. In the village Noor Pur Syedan, in the past, only a few houses were concreted and all other houses were constructed of clay. Whenever there were rain people's residence often leak. To stop that leakage people had to plaster and mud wash. This duty was performed by women often and seldom by men. Both, roof and floor were mud washed. But the situation has been changed now. Villagers now have well plaster and well constructed cemented houses. They also white wash their houses regularly and also use modern types of paint to make batter and attractive outlook like they use graphy, tecture and resham wall. There are 49 residences within the village and only couple of houses is *kacha* and one single house is semi *paka*.

> "Prior to 25years, most of the houses were not concreted and we used to repair our kacha houses by mud washing. All the family members participated in this activity but mostly women perform this task".
>
> (Respondent # 10)

### *4.2.12 Medicinal remedies*

The health care system of the community twenty five years ago was different from today's modern technological system. In the past, to cure for head ach or any other ill health or any disease people of the community used to go to any *Sufi Buzurg* for *dam*. *Sufi Buzurgs* use Quranic verses to heal the suffering person and because of this people view this treatment with high respect, graciousness and admiration. People explain that such treatment cure the disease and release the pain and give *Shifa* (healthiness). People told the researcher that every person had no permission to gust the *dam*, only sanctimonious, noble, truthful and character full *Buzurg* act as healer and dam the suffering person. Beside those *Buzurg* only the persons who have the permission given by any pious *Buzurg* can only *dam*. Patients themselves had been giving some money or any food item with his/her own wish, things were not demanded by the healer. Some people had been giving some money and other things in return and some had not, but mostly people were freely given the treatment (*dam)*. People also kept visiting different pious Sufi *buzurg* far away from the village to for curing through *dam*. Bawa Laal Shah was also one of those famous Sufi and spiritual healer.

Use of different herbs for healing was also very common in the past. People of the village tell that they consider various herbs for treatment in different diseases because Holy Prophet had said about their profits and benefits in any physical pain. There are also words about *hikmat* in the Holy Quran. That is why people in past and even to some extent in present prefer curing of *hikmat*. People of the village in past also were pleased to go to homeopathic doctors as at that time it was modern source of healing and curing diseases as well as was affordable.

> "It has been almost twenty five or more than that when my first wife died. I remember she was suffering from a serious disease called TB. Even then we did not take her to hospital for treatment and tried to cure her through Dam and through the treatment of different hakims."
>
> (Respondent # 4)

Twenty five years back people of the village also prefer *dai* in delivery case for several reasons. Some of them prefer *dai* because of *parda* reasons and majority of them go for the choice of *dai* because their economic condition was not as good as they could take their wives to private or even government hospitals. Transport was another considerable issue. But currently it does not

happen. People regularly consult their doctor of genecology either at hospitals in Gujar Khan or in Islamabad for better treatment.

In the present time people of the village in any cause of ill health they at once consult with the MBBS doctor either in the government hospital or at doctor's private medical clinic. Medical Specialist doctors are considered more reliable and best choice for treatment.

> "I regularly consult to my family Doctor at private hospital in every month with my wife and children. I think we have money and all the resource therefore we should avail these facilities and keep us fit and healthier."
>
> (Respondent # 13)

## 4.3 SOURCES OF CHANGE

Researcher has discussed different fields in which change has occurred during the time of 25years.Change is occurred because of various factors that become the cause of change in the socio-cultural situation of the community. Socially and culturally there are many different changes have occurred at very rapid pace with the passage of time by virtue of many different factors. Here the researcher will throw light on those factors that were observed and investigated as changing factors in the community.

### *4.3.1 ECONOMY*

Noor Pur Syedan was a small locality with no shops business centers etc twenty five years ago. Streets were unpaved and poorly drained. Today locality has undergone a tremendous change. Today there are multi storied houses, paved and well drained streets. There are more than a dozen shops, restaurants, poultry farms, service stations etc. Living slandered of the inhabitants of the locality has tremendously gone up. Many families have their own vehicles. All these changes brought in the village due to the changing factor, economy. Since the economic condition of people of the community has increased they can now spent on providing quality education, health, and other needs of life. Modern technology like computer, laptop, refrigerator, UPS, AC, vacuum cleaner, blood pressure machine, sugar testing machine etc are true example of economic change. All other sources of change are directly or indirectly came into play

because of this changing agent, economy. The researcher will further through light upon other sources of change below.

### *4.3.2 EDUCATION*

Education plays major role as a source of change. People become more aware of the prose and corns. Education changes the mindset of people. It is said that seek knowledge from cradle to grave. People of the village were financially not so good that is why they could not provide quality education. Female members of the society were not allowed to get education in the name of *Parda* (wearing veil).Literacy rate was very low therefore very few people were able to do job and as women were not allowed to get higher education so there was no question even to think about getting permission for doing job.

Now education is very common. A mother during an interview told the researcher that *pardha* is not a hurdle to get education and further she told the researcher that their adult female members go to their schools, colleges and even to universities with carrying *pardha*. Female members are equally facilitated and provided quality education. Education is common now in the village and the ratio of literacy has increased a lot, people of the village are able to get quality jobs either in government or private sector.

> "25years back, tendency toward education of girls was nothing as well as they were not allowed by their parents mostly. We were not aware of our rights. People were unable to get good jobs. Now with the arrival of the education revolution in the village, mindset of people is changed and now they consider education very important and part and parcel for girls as well. People are more aware of their rights now."
>
> (Respondent # 3)

Present woman of the village is doing jobs of teaching in private and government schools and even doing jobs in private companies. While 25 years back to get higher education for female members was not less than a dream. But now the trends are changed drastically. People are more aware about the importance of education. Education has made the people of the village to understand the political situation of the country in a better way. They are of the view that there

should be democracy in the country. People in past were uneducated, they do not prefer medical treatment and often go to quacks and *hakims*. Education has changed this attitude of the people and now everyone go to hospitals for medical treatment. Education impacted on the traditional treatment of *dam or taveez*. Now people go for *dam* and *taveez* for treatment only when they feel hopeless from modern medical treatment. Though people had been executing *taveez* for employment, love marriage, or to derail the enemy but this tendency has also decreased if not vanished with the arrival of education.

### *4.3.3 TRANSPORTATION*

Transportation is another valuable source of advancement in human life. It gives boost not only to the economy of a society but also makes life easy and comfortable. Since Noor Pur Syedan is located at the side of the GT read it has never been any problem related to transport. 25 years ago only one family had a vehicle of their own. But today almost every family has a vehicle of its own. A few persons are using their vehicles as private taxis and are earning their livelihood. All this has brought about a tremendous evolution in the lives of the inhabitants of this locality. As compared to many other surrounding villages Noor Pur Syedan has made appear able progress in their lives. Their living standard can be compared with that of any modernized city of the Punjab. Its inhabitants today have become happier in terms of quality of life modernization progress.

### *4.3.4 INTERACTION WITH OTHER COMMUNITIES*

People of the village spend summer season in Murree. They reside there in Murree for about 3 to 4 months every year where tourists and different communities of the country visit on regular basis. Villagers of Noor Pur Syedan Interact with others and learn different aspects of life food Shelter Clothing Education. Village is near to the City of the Tehsil Sohawa and the biggest Tehsil of the country is also nearby which play important role in changing the people of the village.

CASE STUDY 1

Aqeel Hassan born and raised in Noor Pur Syedan and he is 24 years old. He has an elder sister and a younger brother. He got his earlier education from Sohawa. He learned entire norms and folks from his family and village. He learned entire norms and folks from his family and the village. He was so traditional in dresses, food and thoughts. He went to Islamabad for his under graduation. He spent two years in Islamabad. After that he went to China for MBBS. He drastically changed his ways of living, language, argons and types of food even about his civic sense. Mean he was not very much concerning with collective matters and political issues of country due to assimilation with other colleagues in Islamabad and China. He become more patriot and aware about civic issues.

### *4.3.5 MEDIA*

Media is another prominent source of bringing about socio-cultural changes in a society. Noor Pur Syedan is also no exception in this regard. Inhabitants of this locality have got much more awareness than they had 25 years ago. Today they are well aware of the socio-political changes in the society as well as around the globe. Since the last 4 years all modern modes of communication are available in the village. Out of 49 houses computer is available in 19 and internet facility is available as well. While every house of village use to have cables and easy access to national and international channels. Media made a strong impact on village people politically; it was a common practice in the past that entire families support one party jointly. But now picture is totally changed due the intervention of the media, people have different and diverse political point of view. People now don't care about joint and integrated political group, even in the household father supporting one party while son to the other one.

Media has played a major role in changing the dress patterns of the people of Noor Pur Syedan. So many channels are watched through cable in almost every household of the locality. Women regularly watch shows and dramas and copy the new designs and fashion.

Media is strongly involved in changing the traditions of marriage function. People often watch programs and shows keenly in which marriage is celebrated and then people try to copy that

fashion. For example a person told the respondent that the function of *Ubtan* came because of the impact of media moreover he told the researcher that he himself saw a dance floor in a TV show and then brought same like that at his own marriage function at *"Maiyaan"*.

Media also impacted in changing the food patterns of people of the village. Older women and married young women interestingly watch cooking channels and cooking shows and cooking magazines. People of the village in the past used to cook simple and *dasi* dishes, now these days the youngsters make joke of those dishes like Chinese dishes and dishes of other parts of the world. Media has caused material cultural diffusion. Young ones love to eat Russian salad, French fries, Italian pizza, Chinese chicken soup etc.

### *4.3.6 DIASPORAS*

Diasporas are playing a very vital role in the advancement of the community of the village Noor Pur Syedan. A large number of the inhabitants have gone to England, Italy, France, the U.S.A., South Korea and other parts of the world for earning livelihood and for financial support to their families back in the village. A growth of economic resources due to swelling migrants' numbers is playing an important role in the socio economic changes in the locality. A massive contribution is made through remittances by the Diasporas. Although Diasporas are source of bringing comforts and making lives easier for the villagers but on the other hand they are also changing the attitude of the people in terms of employment. People of the village have become sedentary. Most of the people of the village have become so much dependent economically on these Diasporas as they themselves usually do not work which has enlarged pressure and burden on the Diasporas or locale working person of the family.

#### CASE STUDY 2

Sajjida Bibi is a Married woman and is 55 years old. She has three sons and one daughter. Her husband is working abroad. She faced lots of problems, as their economic condition was miserable, in her life but now she is spending a happy life. She got married at the age of 18 and her husband was 23 years old at that time. After marriage Sajjida Bibi took care of her family

and rear domestic animals and her husband was working in ships in Karachi on 250 rupees of monthly income. After some years they have kids, and time gradually went on passing. Sajjida Bibi saw some of the other children start to go to school. She desire and anxious to educate her kids. Her husband went abroad to earn money. She got her son's admission in the school in nearer city and likewise then her other children. Before 25years for communication with her husband she had to wait for the letters after a long time when she received letter then she went to one of her relatives who was educated. He read and translated the letter into local language. To communicate with her husband on telephone she had to go to Gujar Khan (20 km away from village) as there was no telephone in the village.

After 18 to 20 years when her son completed his graduation he joined City Traffic Police as a sub-inspector. Her daughter is doing graduation, another son doing M.Sc and the youngest son 1st year. Their financial condition has improved and her husband brought a telephone, that was a great technological change for them and she even didn't know how to use it. One day the phone started ringing. Sajjida Bibi did not know how to take the receiver so she was calling the names of her sons far from phone without taking the receiver in her hand. Her husband brought a computer from America. Sajjida Bibi, who was initially even not able to use landline telephone now she uses mobile phone easily and likewise uses computer. She herself can turns on the computer and then uses Skype for communication with her husband who is in abroad in America. She is very happy from the present time because now she has got every facility of life. She is very happy that the difficult time has over and now life has become very easy and comfortable.

## 4.4 PERCEPTION OF YOUTH AND OLD AGE PEOPLE ABOUT THE CHANGES OCCURRED

Changes are taking place in the society. Noor Pur Syedan is no exception. During the last two or three decades many cultural, religious, economic and other changes have taken place. It is said changes are spice of life. But some members of the society like to taste these spices while others don't. James Gordon says; *'It's not that some people have will-power and some don't. It's that some people are ready to change and others are not.'*

Twenty or so years ago marriage ceremonies in the village of Noor Pur Syedan used to be very simple. It was the time when the generation migrated from the occupied Kashmir was in power. At that time people of the village had little financial resources. Today these ceremonies have gone far more pompous and colorful for several reasons. The older generation either has passed away or has little or no power to plan such family affairs. Therefore they have accepted rather reluctantly all the pomp and show in the marriage ceremonies. The older minds are found protesting with mild words against this pomp and show by declaring it the 'waste of money' and against the Islamic traditions. Similarly most of the youth of the village also want to eradicate the useless additions that have crept into the marriage ceremonies. But no concrete steps have yet been taken to stop 'the unwanted' additions of the marriage ceremonies. Ladies of the village are in full control to add colors to the function by spending a lot.

The family system of the village of Noor Pur Sydan has become nuclear. Couple of decades ago the families of the village had joint or extended system. The reasons behind this break up are many. The break up is mainly because of the economic independence. The older generation of the village is not in the favor of this break up. They want the same old family system where they could enjoy their authorities. They also believe that in the extended system the members of the family love and care each other more than they do in the nuclear form. However the new generation wants to live a separate and independent life. They are of the view that in nuclear form of family, members of the family still can lead a happy life. They actually do not want to compromise on their privacy. The nuclear family system is also a dream of women of the community. After spending couple of years with in laws as member of the joint family system the female members of the locale wishes and struggles to get separate home where she can live more freely with her husband and family, where she herself can make decisions regarding her family affairs.

Older generation has no objection regarding the education of male members. However, they have a few reservations regarding the female members out of town. They seem reluctant to send their daughters and sisters out of town for education purpose. They are in the favour of female education as long as the facility of education is available within the town. While the young generation of the village is not only in the favour of getting education but also they work hard for

better, proper and higher education. Female of the area like to get education they also want highly educated future partner.

The old people believe that their young generations are not following the norms, values and beliefs of their own forefathers. For this change they are very sad and anguish. They think that young boys and girls though are getting education and are more aware of the science and technology but they have no respect to their elders and older. They say that young people of the village talk against and oppose their elders and speak loudly which was considered unfair and insulting behavior in past. However youth of the village think that they can speak in front of their elders, which shows that they are very confident, educated and sensible.

Twenty odd years ago the top most priority of the community was religion. The older generation followed the Brailwi school of thought. This school of thought is being replaced by the shia views. The reasons behind this shift of the sect include; passing away of the older generation, education that allowed young people to do their own research, current sectarian strife and terrorism that made the youth of the locale more biased regarding their ancestors' history, media, internet and other easily accessible forms of information. The old generation is against this change of the sect. They think their fathers and grandfathers were 'Auliya' of the time and they attained the Walayat only by following the brailwi school of thought; hence this is good and true way to follow. On the other hand, youth of the community is not ready to listen to them. They believe their ancestors followed the brailwi school of thought only to hide their identity lest they could be killed or harmed by the people who disliked the shia minority at that time. Female members of the community are also found inclined towards the shia views. They consider this new sect more thrilling than the older one. Even the children of the village are enthusiastic to raise shia slogans and hold Majlis and listen to NOHAS during the month of Moharram.

People of Noor Pur Syedan are basically religious people. Religion holds a very important role in their lives. But the form and shape of religious beliefs has gone through changes during the last two decades. The older people's physical appearance would show their religious inclinations. They would grow beard, offer compulsory and even the night prayers. They strictly followed Brailwi school of thought. Today's religion has formed a completely different shape. Youth of

the village inclined towards the Shia views. They do not grow beard neither they offer the compulsory prayers. They prefer organizing MAJALIS in the month of Moharram. Their Shia views are backed by the majority of the village yet few try to obstacle their ‘innovation’ in the religion.

# CHAPTER 5

## SUMMARY & CONCLUSION

This study is conducted on the subject "Socio-cultural changes in Potohar Region A Case Study of Village Noor Pur Syedan". The aims of the study are to discover the socio-cultural changes that have taken place during the last 25 years; to investigate the sources of change and to explore the changes occurred in the interaction of people and to know the perception of the community about the changes in practice.

In the first chapter of the thesis, the researcher discusses and introduces his topic of the research. In that very topic the researcher cited different relevant phrases of various scholars, social scientists and especially anthropologists as they work close to mankind and have a very keen observations of the grounds of human culture. The researcher has used the following key words for literature review: anthropological perspective, socialization, social structure, culture, culture and personality, media role, diffusion, changing agents. In methodology of the study, the researcher used Qualitative research methods. The researcher used various tools and techniques like rapport building, participant observation, interview, case study, life history, socio-economic census, photography, etc. The researcher used stratified random sampling and divided the village into 5 strata and selected six respondents from each through purposive sampling. The researcher took in-depth interviews from 30 respondents and all of them were the representatives of different age group, different class, different gender, different marital status as well as different levels of qualification. Researcher used simple random sampling in a socio-economic census forms in this locale of study. The researcher, randomly, took sixty socio-economic census forms which helped him a lot to gather basic information about the community.

In the 2$^{nd}$ chapter, the researcher has thrown light on the area profile of the selected locale of study. The researcher elaborated and discussed area profile at both macro and micro levels in deductive way. The 3$^{rd}$ chapter of the thesis encompasses social organization, social system, kinship family system, role and status of women, birth, marriage and death ceremonies, local justice system and other festivals celebrated constantly in the village.

Forth chapter of the thesis describes all the findings and results of the research. Data is presented in the qualitative as well as quantitative form. In the latter, the researcher threw light on the findings meeting the three objectives, mentioned above, in detail. Many variables on socio-cultural change are incorporated in this study and descriptive method is employed to analyze these variables. The study is primarily focused on socio-cultural change, e.g. education, family, marriage patterns, politics, religion, communication media, infrastructure, source of change, and technology are analyzed.

Socio-Cultural changes refer to an alteration in the social and cultural order of a locality or society. It means the idea of socio-cultural evolution. It may refer to the notion that the society moves forward by means of evolutionary changes in the lives of the people of a locality with the passage of time. These social and cultural changes may be driven by education, economy, Diasporas, media, transportation and contact with other communities. Moreover, these social changes may include changes in nature, in social institutions, in social behavior and in social or economic relations. Progress or socio-cultural change means technological advancement in science and social organization which brings about improvement in the human condition. The people become happier in terms of quality of life, modernization and scientific progress. People of the village Noor Pur Syedan, during the period of last 25 years, by virtue of various sources of changes have tremendously changed their socio-cultural life. In all the social institution of society the researcher found change and similarly the material culture and non-material culture have distorted a lot as well.

In the village, joint and extended family systems were very much common. No family was living in nuclear system which is now totally changed and joint and extended families can hardly be seen in the village now. Nuclear family system has been adopted by a large amount of families in the village. In marriage ceremonies, various traditions have been exaggerated therefore expanses of people have also been expanded that is why to marry a son or especially daughter for the family of the village is a hard nut to crack. Endogamous marriage system is still in practice. Ratio of polygamous marriages has decreased. In fact, has become almost extinct these days which used to be very much common in the past. With the increase of monogamous marriages status of women in the society has also been increased. Education in the village has increased to

a remarkable degree. Boys and girls are equally facilitated for getting higher education. Economically, people of the village depend upon their members working abroad. But these days men of the village are getting honorable jobs. Even women of the village are also actively participating to improve the economic conditions of their families which was not acceptable in past. Politically, there are also notable changes in the village. People of the village were closely tied and connected with the politics of Azad Kashmir and had the ideology to make the occupied Kashmir free from India. All though they still desire to see Kashmir free from Indian control but they do not have the same enthusiasm once existed in the past. The community of the village now seems uninterested in Azad Kashmir politics they are more interested in Pakistani politics. Norms, values and beliefs have changed their previous picture. Their food, shelter and clothing have also formed a new pattern and style. Dress pattern, in every era, has its own look and fashion. And it is also a point to notice and discuss in different groups of people. In the region of Potohar a person wearing jeans and shirt or pant coat was steered with strange eyes and people used to make fun of that dress pattern and the person who had wore that dress. But now this pattern is commonly been used, and especially in the village under discussion, the people also wear this type of dress. This type of dress now looks pleasant, admirable and acceptable to the people of the village and people of Potohar. In the dresses of women beautiful embroidered and different designed dress have replace the past simple dresses. Dresses of *tilla* and *gota* work have also been replaced by the fashionable designed dresses with the arrival of media and easy transportation facilities that have made possible to access the modern shopping malls, boutique and small shopping outlets. Previous simple and indigenous and traditional dishes are cooked seldom and spicy dishes and fast foods are commonly pleasantly eaten these days by the people of the village. There are concreted and well designed housed. Many of the people have double and triple storey houses while in the past there were unpaved and small mud houses common in the village. Streets were poorly drained and full of dust and sludge which has a new picture now with the help of the TMA and NGO.

Different groups of the community have different view and perception about the change that has occurred over the last decade. There is a gigantic gap and difference between the views of old age personalities of the village and the youth and female members' point of views. A few elders

believe that the youth of the area is going far away from the values and has left their own older culture. They yearn that youth should follow the older culture the culture that had been practiced by their forefather years back. Youth and females of the village are gleefully accepting the change in social and cultural life. Some of the elders, who want the youth to follow the indigenous culture of the community, have very strange and extreme attitude toward the youth of the village which may not help to bring back the youth but may cause devastation of the local culture totally.

For any given society or culture rapid change occurs frequently or constantly. Changes are neither accidentally occurs in sequential chains rather than as temporary crises followed by quite periods of construction, and the consequences tend to reverberate through entire regions or virtually the entire world. Thus since contemporary change is probable everywhere and consequences may be significant everywhere.

It is concluded that the study describes the socio-cultural changes in the village Noor Pur Syedan; mention the positive and negative effects of the sources of change. The researcher concludes some points that because of the source of changes a vast level of modernization is taking place in the village so some cultural units are losing. Young generation is copying others culture and no respect for their own culture, which is the identity of local people. Education is progressing day by day, communication media brings many facilities and life style is improving.

The researcher finds that the ratio of education within the village has grown. Majority of the people are educated, therefore they are more adaptive towards the new ways of life style, politically conscious and more receptive towards, modern scientific and technological change. In the village of Noor Pur Syedan 20 percent live in joint families, while 71 percent are living in nuclear families and only 9 percent are living in extended family system. This shows a drastic change in family system in the village.

Regarding belief system 100 percent people are Muslims, follow Fiqha Hanfia. Young generation is tending toward Shiaism with the passage of time. And show great affection toward the family of Holly Prophet (P.B.U.H) and at the same time they are far away from Masque and regular prayers. Younger generation has lesser superstition beliefs then the older generation and

their ancestors. As far as the contacts with the other parts of the country is concerned, the researcher found that as compare to past, in present everyone in the village visit places other than their village of district. Respondents visit other places for jobs and education and also for tour. The communication media has developed in the region; it is finding that all the people have TV, telephone and mobile phone at their homes. However in past twenty five years villagers didn't have TV. The political institution is also tumbling in the village. Different groups have emerged within the *Bradri*. And regarding nation level politics the village is divided into various small tiny groups which has eradicated political unity that was existing in the village in past.

## Conclusion

The title of the study is "Socio-cultural change in Potohar region a case study of village Noor Pur Syedan". The research is conducted in a village where the inhabitants are the migrant of occupied Kashmir since 1947 and got settled in the village in 1960s. People of the village belong to Syed family and have strong connotation and firm family relations by virtue of endogamous marriages since centuries. There are above 50 families living in the village and everyone has some kind of family relations with the other. Most of the old people who migrated from Kashmir and got settlement in the village have passed away. A time scale study is conducted to understand the socio-cultural structure of the village, before and after 25 years. It is investigated that what type of sources are influencing the people and triggering for change in social and cultural system and how people of the village view these changes. Both quantitative and qualitative research methods were used for data collection of the study. By stratified random sampling the village was divided into 5 strums and then respondents were selected for in-depth interviews through purposive sampling from each stratum. Respondents for quantitative data were selected through simple random sampling. Report building, participant observation, in-depth interview, socio-economic census survey and photography were the research methods used for data collection. The community is changing and advancing tremendously and significantly. Marriage patterns, economy, communication media, education, food, dress and shelter etc have changed enormously than ever before. Norms, values and beliefs of the local culture have changed as well. Economy, education, media, migration and sources of communication are prominent change agents. The old people of the village are not happy with the current cultural

and social change. They think that their successors are not able to conserve their cultural heritage. The generation gap, change in the value system is noted, majorly due to modification in the means of communication and exposure to the urbanization.

More and more studies should be conducted in the region of Potohar, which is culturally very rich area, with broader sample and locale. Further study can also be conducted to understand the phenomenon deeply as the impact of communication sources in changing the value system.

# GLOSSARY

| | |
|---|---|
| Aqeeqa | celebration of the birth |
| Baithak | Drawing room |
| Barat | The day of marriage |
| Bradri | Clan |
| Chadar | shawl |
| Chaleeswan | A ceremony of Prayers for deceased on the $40^{th}$ day of death |
| Chawal Chharna | Cleaning of rice |
| Dai | Midwife |
| Dam | Text of Holly Quran used by some people to cure some one |
| Darbar | Shrine |
| DSL | Digital Subscriber Line |
| Dua-e-Khair | Betrothal |
| E dost | Environment friend |
| Eid Meelad un Nabi | Festival of celebration Holy Prophet Muhammad's (PBUH) birthday |
| Gagar | A large silver jar used for bringing water. |
| Haji | Pilgrimage |
| Hakeem | Indigenous healer |
| Halal | edible |
| kameez | shirt |

| | |
|---|---|
| Kapray tanknraan | stitching of clothes |
| Karamat | charisma |
| Khatam | A function of prayers with lunch |
| LPG | Liquefied petroleum gas |
| Makhanre | A kind of sweet |
| Mathai | sweet |
| Mehfil | gathering of people |
| Mehndi, maiyaan | Function before the night to marriage |
| Mot banna | A kind of social boycott in which people boycott joyful and depressing ceremonies of a family. |
| Muharam | Name of the Islamic month |
| Naqab | covering of face |
| Nashta | Breakfast |
| Parda | covering |
| Peer | Sufi saint |
| PTCL | Pakistan Telecommunication Company Limited |
| Purkha | Gown |
| Qul | fourth day of death |
| Rati | dinner |
| Roti | wheat bread |
| Sabaz cha | Pink tea |
| Saviyaan, kheer | sweet dishes |
| Shaban | Name of Islamic month |
| Shalwar | Trouser |

| | |
|---|---|
| Silsala | Sufi orders |
| SMILE | Solid Waste Management For Ideal Living Environment. |
| Tandoor | mud stove |
| Tawiz | Amulet |
| Tehareen | noon |
| Thaal | salver |
| TMA | Tehsil Municipal Organization |
| TV | television |
| UPS | Uninterruptible Power Supply |
| Uras | Celebratio of the day of death of saint. |
| Waleema | Celebration ceremony organized by wife takers and give lunch to all the invited people. |
| Zakaat | Charity (religious obligation in Islam) |
| Zulhaj | Name of Islamic month |

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# APPENDICES

# Questionnaire

1. How many members are there in your family?
2. What is the education level of your children?
3. What was your ancestor's occupation?
4. What was the family system 25 years ago?
    - Extended Family
    - Joint Family
    - Nuclear Family
5. What type of family system you follow?
6. What do you think about the marriage patterns, are in favor of early marriages?
7. What was the average ratio of early marriages 25 years back?
8. How much education was important 25 years ago?
9. Is there any drop out in your village?
10. What level of education you like your children should receive?
11. What would you like your sons to do after completing their education?
12. Would you like your female members to receive education?
13. If yes then what would you like for female members of your family to join any gainful employment? If no then why?
14. What is the role of council members in your community?
15. Give some details about the communication media that are under your use?
16. What are the merits and demerits of the communication, please explain?
17. What type of changes came after the interaction with media, telephone, internet, education etc?
18. Do you comfortable in adopting the new ways of life style?
19. If yes then to what extent they are adoptable to you? If no then what are the reasons behind?
20. What type of changes do you want to bring about in your village?
21. What type of cultural festivals do you celebrate in your area?
22. Are you in favor of sustaining your ancient cultural value?
23. If yes then give reasons? If no then why?

24. Do you think you need to follow the modern system? If yes then to what extent? If no then why?
25. What percentages of your generation follow the old/original cultural values/norms?
26. How do you solve your family disputes?
27. What are the main agricultural activities?
28. Are the schools other then government schools exist in the village? If yes what type of?
    - Private School
    - Or any other
29. How many and what level of schools were available before 25 years?
    - Primary
    - Secondary
30. What type subsistence is common now days?
31. What was the main source of subsistence in past?
    - Agriculture (Farming)
    - Off form
    - Business
    - Any other
32. Is native language or ground speakers influenced to regional languages like English and Urdu?
33. What type of dresses was in practice in past years?
34. What type of dress is in practice these days?
35. What type of health care facilities available in the village?
36. Is there any medical staff available if yes then what of professionals?
    - Doctor
    - Dispenser
    - Nurse
    - Birth Attendant
    - Any other (if any)
37. How far is the main hospital from the village?
38. What do people do in case of emergency and major operations?
39. What are the side effects of modern lifestyle?

40. What were the amusements activities in past and what type of sports are played now?
41. Give some details about your religious attachments?
42. What is your opinion about people's attitude towards their beliefs?

**Socio-economic census form**

"Socio-Cultural Changes In Potohar Region, A Case Study Of Village Noor Pur Syedan"

By Syed Ali Akbar

Household No: ___________

| Serial No. | Name | Age | Sex | | Caste | Family Type | | | Relationship to head of the family | Remarks |
|---|---|---|---|---|---|---|---|---|---|---|
| 1 | | | | | | | | | | |
| 2 | | | | | | | | | | |
| 3 | | | | | | | | | | |
| 4 | | | | | | | | | | |
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| 7 | | | | | | | | | | |
| 8 | | | | | | | | | | |
| 9 | | | | | | | | | | |
| 10 | | | | | | | | | | |

| Marital status | | | | | Relationship With Spouse | | | No. of Marriage | Remarks |
|---|---|---|---|---|---|---|---|---|---|
| Married | Single | Divorced | Widow/Widower | Separated | Paternal | Maternal | Other | | |
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| Economic Life | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Occupation | | | | | Income in Rupees by family members | | | | Income | | |
| Daily wages labor | Govt. Job | Private Job | Housekeeping | Others/Financial Assistance by family members | Father | Mother | Children | Any other/ Financial Assistance by family members | Daily | Monthly | Occasionally |
| | | | | | | | | | | | |
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| Place of birth | Place of marriage | Type of marriage – First cousin/ 2nd cousin or exogamy | No. of Children | | No. of children who are attending education | No. of children who are attending education | | Education | | | | | | Remarks |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
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